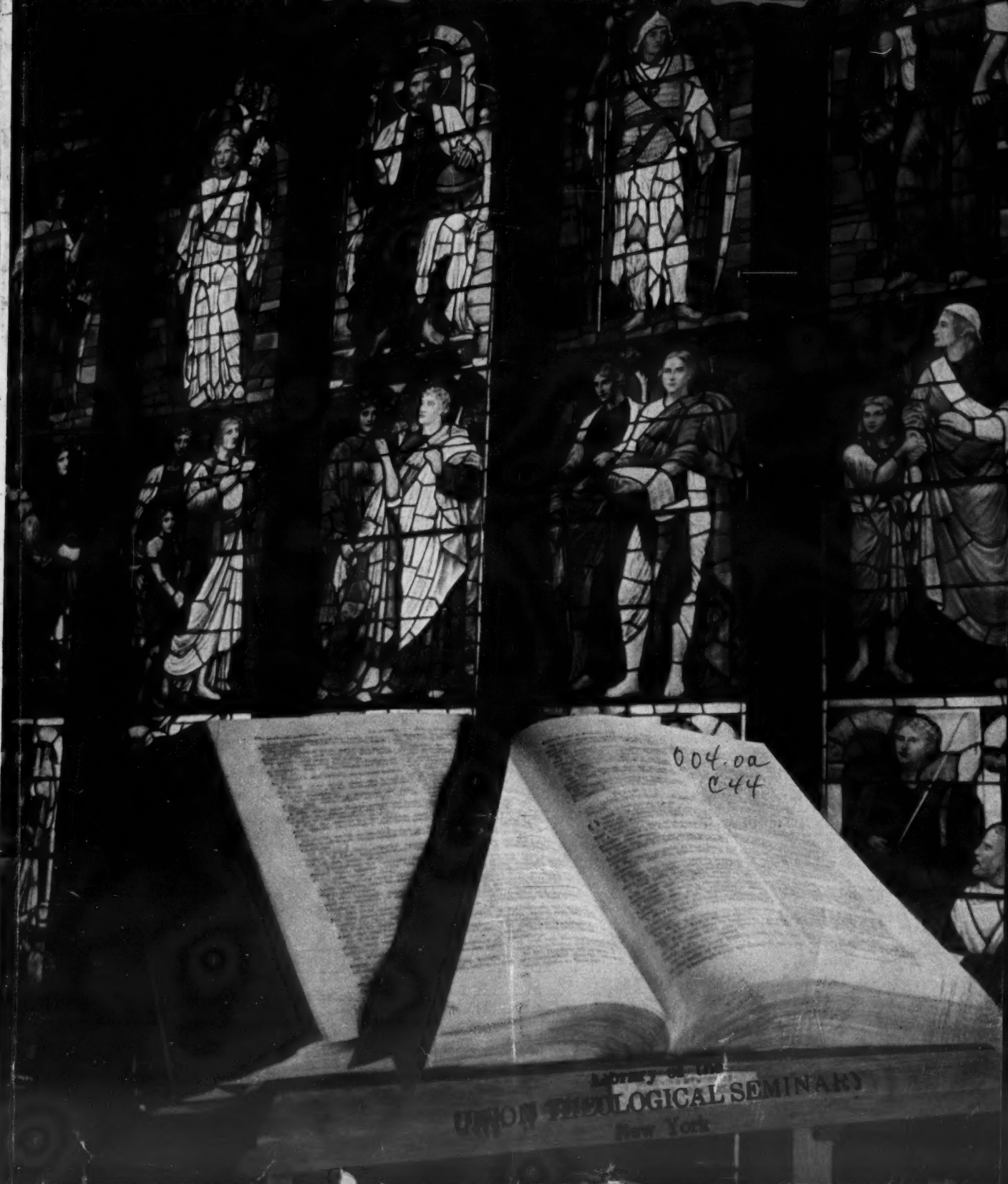
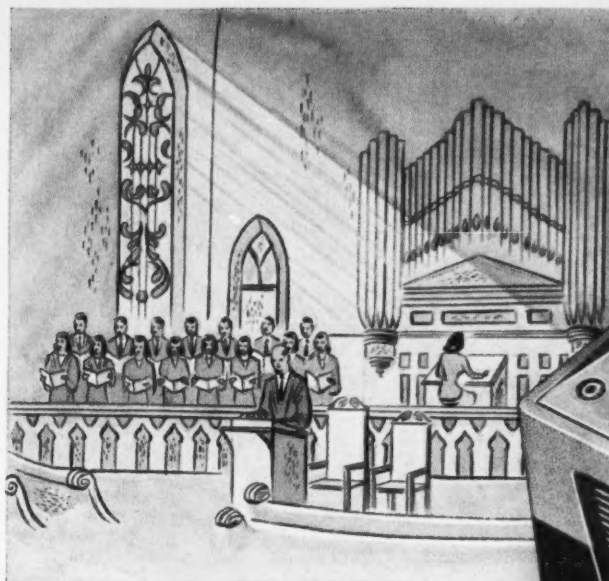


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# Christian Herald





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## All in the Family

The open Bible on the cover is a descendant of the Book printed for the first time five hundred years ago this month. Another descendant is the new Revised Standard Version, publication date September 30. To mark these epic events, old and new—the special Bible section in this issue. To find it, turn to page 39. To find the cover Bible and window, visit The Church of the Holy Trinity (Episcopal) in uptown New York.

**William Folprecht**, justly proud father who likes to talk about his two children (Try "Playing Church," p. 44) and to show around their pictures (here they are, Teddy and Clara Helen), dropped us a note the other day in which he said: "We've just finished playing church this morning. Billy, a five-year-old neighbor,



was a guest in our 'church' today. He parked his guns and cowboy hat before seating himself on the steps alongside T. and C.H." It made us here at CHRISTIAN HERALD think that perhaps other guns would be "parked" if there were more family altars around the world.

**William F. McDermott**, no newcomer to our pages, wrote his latest opus in a hospital (*Everybody Likes "Chuck" Templeton*, p. 21). "In between paragraphs, even sentences, I had visits from a Serbian D.P. physician working for his Illinois license, Irish and Mexican-born nurses, a Norwegian nurse's aid, a Cuban intern, and my special nurse who was a former missionary to China. 'We'd sure love to know this Chuck Templeton,' they said when I told them what I was writing about. The article came a little easier—and the intravenous injection apparatus worked a little more pleasantly—because of their interest."

**Next month:** Although the tobacco industry spends millions for syrup-syllabled advertising, *Smokers Are Getting Scared!* Don't miss Roy Norr's devastating indictment. . . . World Communion Day and every Communion day will take on new meaning when you read *I Come to the Communion Table* by Glenn Asquith. . . . Albert Morehead cocks an evaluating ear toward the average church's unenthusiastic congregational singing, asks—and answers—*What's the Matter with Our Hymn Singing?* . . . Read of the unforgettable and magnificent response a bereaved parent receives when he ponders over his son, *Where Is He Now?* . . . And there's the Building and Equipment Section, for everybody who dreams of making improvements in his church or of building a new one.

# Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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SEPTEMBER, 1952

### ARTICLES

- Jeremiad of a Minister.....Don Fontaine 6  
Job—Or Christian Career?.....Erma Paul Ferrari 17  
We Must Sell Freedom!.....J. C. Penney 18  
Naptime in the Nursery.....Ruth G. Brant 20  
Everybody Likes "Chuck" Templeton.....William F. McDermott 21  
State of the Church.....22  
30,000 Guests on Your Front Porch.....Herrick B. Young 27  
On This Book My Country Is Built.....Francis Carr Stifler 39  
Try "Playing Church".....William Folprecht 44  
Books That Have Helped Me Most.....Daniel A. Poling 46  
500 Years of the Bible.....50  
Translators Have Their Troubles.....Eugene A. Nida 52  
She Shows Them How to Beautify Church Windows.....Winifred Spear 59

### FICTION

- Miss Abigail's Baby.....Ella M. Houghton 19  
Something Special.....Fern Vandyke Spindell 24

### SERMON

- Courage in the Commonplace.....Raymond E. Balcomb 26

### REGULAR FEATURES

- All in the Family.....2 Daily Meditations .....62  
Questions and Answers.....4 Children's Page .....71  
"I Remember" .....8 Sunday School Lessons .....74  
News Digest .....10 Poetry.....38, 78, 81, 84  
Editorials .....16 Spice of Life.....86  
Woman's Place .....30 Movies .....90  
Book Reviews .....57 Back Talk .....93

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CHRISTIAN HERALD

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## DR. POLING



*answers your questions*

### Eisenhower's Faith

- Is General Dwight D. Eisenhower a Catholic?

INDIANA

E.L.

He is not a Catholic. In a recent statement made in Switzerland, after expressing appreciation for the attitude of the Pope toward communism, he said that he was a Protestant and added: "almost a fanatical Protestant!"

### Phrases from Moscow?

- You will note that the church described in the paper I enclose is using the word "cells" in connection with prayer meetings; also "inner core." What do you think of this?

OHIO

E.B.

I am sure it is only thoughtless, but to use these Communist names and phrases is inexcusable thoughtlessness. It is just too bad if the Christian Church must go to Moscow to get titles.

### Insurance "Charity"?

- One of your correspondents calls insurance "charity." How so? Would this member of the CHRISTIAN HERALD family, if he purchased a coat on the installment plan, to be delivered when paid, feel that he has received charity when at last the coat was delivered?

CALIFORNIA

A.B.

The question is answered. Exactly right! Insurance is definitely not charity, but one of the soundest business propositions inviting the prospective buyer.

### Daylight Saving "Undemocratic"?

- I enjoyed the story, "God's Time" (May, 1952), but why should anyone want to change the time? I hope to see this daylight saving time outlawed. Don't you think it is a dictatorial policy, not in keeping with democratic ideals?

WASHINGTON

C.B.

No, I don't. My only concern here

is for uniformity. One time or the other, if you please. And, on this basis, I'll let you decide. The inconvenience and confusion are not because of daylight saving or standard, but because it is one or the other and you never are quite sure which.

### Sholem Asch

- I have been reliably informed that Sholem Asch has been dismissed from the synagogue and that he has professed Christianity. Is this true?

MISSISSIPPI

S. F. M.

As of my knowledge, Sholem Asch has not been dismissed from any congregation, and I have no knowledge that he has openly espoused Christianity. Certainly he writes like a Christian as well as a Jew.

### Movies and Inconsistency

- Recently a minister told me that he had ceased subscribing to CHRISTIAN HERALD because you advertise and support movies. Do you not think it inconsistent when this same man subscribes for and reads newspapers which advertise movies?

OHIO

G. W.

Surely it is inconsistent for anyone to discontinue CHRISTIAN HERALD while at the same time he continues to subscribe for and read daily newspapers and other publications that advertise movies.

### Fulton Sheen's Book

- My youngest son, who is a practicing physician, has suggested that I give him Bishop Fulton Sheen's book, "Philosophy of Religion," as a birthday gift. He joined the Baptist Church as a boy and, although I know he isn't interested really in the Catholic Church, this request has distressed me very much. What do you think? And do you know of another book on the same subject from the Protestant viewpoint which is as interesting and educational as Bishop Sheen's book?

VIRGINIA

J. B.

I would not be at all worried about your son. I have listened to Fulton Sheen several times and think that his program is, of its kind, the very best on the air. You have given your boy sound training and he is in a position to think through for himself. By all means, let him read "Philosophy of Religion." As your prayers follow him and as he reads and thinks, he will soon become strengthened in his own faith. "Protestant Panorama," of which Clarence W. Hall is the author, published by Farrar, Straus & Young, is a particularly fine, down-to-the-grass-roots statement of Protestantism.

### Kindness to Animals

- Do you think a churchmember is a Christian if he will leave his cattle and horses in a pasture without shelter in sub-zero weather; tie an animal to a fence post in the broiling sun in summer with a tipped over water pail and the fence post for shade; or treat a faithful dog in the same manner?

WISCONSIN

R. A.

Such a person is NOT a Christian!

### "My Church is Best"

- What is wrong about saying: "My church is the true church of Christ," or, "It is better than all others"?

TEXAS

M. C. P.

Nothing. You should feel that way. But when you or I disregard the feeling of others equally sincere, we hurt Christ's cause. We injure the unity that is not uniformity but that is vital to the program and ultimate triumph of Christianity throughout the world.

### Old Testament Commentaries

- Our woman's club would like to purchase a commentary on the Old Testament to be used mostly by Sunday school teachers of several denominations. We want one that is scholarly but also inspiring and readable. Have you any suggestions?

VIRGINIA

M. C.

I would suggest: "Commentary on the Whole Bible," by Jamieson (Judson Press, 1,347 pp., \$6.95); "The One Volume Bible Commentary," by J. R. Dummelow (\$4.50); "Popular Commentary of the Bible, Old Testament," by Paul E. Kretzmann (3 vols., \$5.50 each).

### "Who" or "Which"?

- In our Bible, the Lord's Prayer reads, "Our Father which art in Heaven," but many use "who" instead of "which." Which do you prefer?

NEW YORK

E. G.

I use, and very much prefer, "who"—"Our Father who are in Heaven."



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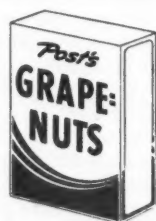
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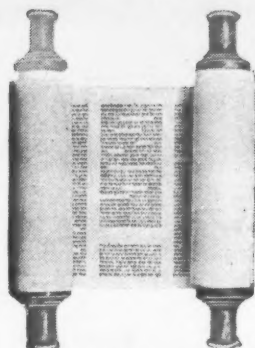


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# Jeremiad of a Minister

By DON FONTAINE

ILLUSTRATOR: RICHARD OTT

**L**O, IN my parish there are many nobles who look upon me and cry out, saying that the life of the minister is easy. But, my brethren, be thou not deceived by their cries, for they know not whereof they speak.

With diligence do I labor in my parish, serving my people in love and humility; but even so I veil my head with grief and weep in secret places, because among those I serve there are tongues which stir up mischief.

Yea, though I tread lightly, trying insofar as lieth within me to be pleasing in the sight of all my people, yet do my feet bear down on many toes.

When in the holy place I lift up my voice and with flailings of my arms rebuke my people for the evil of their ways, they speak ill of me, saying that I am long-faced and gloomy; but again, when for a season I quench the fires of my wrath and dull the sword of my upbraidings, they point fingers of scorn at me, for I am slothful in my duty and I have not the concern which becometh a true prophet.

Know they not that I tarry long in my place of study, lest my sermons be lacking in truth? Yet, in the holy places there are those who rejoice not at my utterances. When I speak long, they grow weary and speak of my counsel as airy, like chaff before the wind. When I cut short my sermons, I am called the servant of lethargy, unworthy of my hire.

If I speak in parables, making clear my teachings, I am called shallow. If I speak not in parables, my people bring accusation against me, saying among

themselves that I conceal my meanings.

If I read my sermons, yea, if notes be my staff, they say my words are uninspired; but if I unleash my tongue, speaking freely and reading not, I hear the trumpetings of those who declare I lack industry and that I prepare not my sermons as others do.

When I open the door to my pulpit, entreating the visiting minister to enter therein and teach in my stead, the people give a shout, saying I render not the service which is my due. Nevertheless, I dare not minister to them on all the holy days, for then they tire of me and say there is no variety in the parish.

If I greet my people with smiles and draw them close to me, many fear that I seek favor among the select. Yet, what say they when I gird myself with reserve? I am a shunner of men.

Anguish taketh hold of me when the coffers of the holy place lie empty; and I rise up and say to my people that they must labor and give generously of the fruits of their labor. Hearing my voice, they declare they are sorely pressed and that famine is at hand. If I wink at the empty coffers and keep silence, my people frown upon me and in the vineyards and in the market place they say my work is trembling and that it will surely crumble because I teach not the spirit of sacrifice.

Therefore, my brethren, I say unto you that the life of the minister is not easy; for it is a path strewn with snares, and though I go forth with caution and kindness, still is it beyond me to please all the people of my parish. **END**





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**T**HE friends of the saloon-keepers sometimes denounce their opponents for not treating the saloon business like any other. The best answer to this is that the saloon business is not like other businesses.

—THEODORE ROOSEVELT

*Make rowdy music, little one!  
Make rowdy mirth and song!  
It is for life like this, my own,  
That I have watched you long.*

*Romp in your merry ways apart,  
And shout in freedom wild;  
But creep at night time to my heart,  
A tired little child.*

—CORA A. WATSON

**N**OTHING is really work unless you would rather be doing something else.

—SIR JAMES BARRIE

*Not more of light, O God, I ask,  
But eyes to see what is;  
Not sweeter songs, but power to hear  
The present melodies.*

*Not more of strength but how to use  
The power that I possess;  
Not more of love, but skill to turn  
A frown to a caress.*

*Not more of joy, but power to feel  
Its kindred presence near,  
To give to others all I have  
Of courage and of cheer.*

*Help me all fears to dominate,  
All holy joys to know,  
To be the friend I wish to be,  
To speak the truth I know.*

—Author Unknown

From Mrs. Reba Cunningham, North Wildwood, N. J.

*Let me but do my work from day to day,  
In field, or forest, at the desk or loom,  
In roaring market place or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray:*

*"This is my work; my blessing, not my doom;  
Of all who live, I am the one by whom  
This work can best be done in the right way."*

*Then shall I see it not too great, nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours,  
And cheerful turn when the long shadows fall  
At eventide, to play and love and rest,  
Because I know for me my work is best.*

—HENRY VAN DYKE

From Miss Franke Miller, Cowen, W. Va.

**G**OD does not look for medals, degrees or diplomas, but for scars.—Author Unknown

*But deem not helm and harness  
The sign of valor true;  
Peace hath higher tests of manhood  
Than battle ever knew.*

—John Greenleaf Whittier

From Mrs. Lulu Strohmeier, Kansas City

**T**HE DAY, with the work God gave me to do, is done and now the night has come, quiet and calm and beautiful from Him. As shadows gather around the earth, I will trust myself, body and spirit, into His care and go to sleep. His love is round about me, and, as floodtides from the ocean fill each nook and cranny of the bay, so power and love and peace from God can fill my life to overflowing as I rest quietly in Him. These are the great words in the spirit of which I am going to live: bravely, quietly, calmly, patiently, lovingly, trustfully.—ALBERT W. PALMER

From Frances Frayer, Melrose, Ohio

**L**OST, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered for they are gone forever.—HORACE MANN

*He that wrongs his friend  
Wrongs himself more, and ever bears about  
A silent court of justice in his breast,  
Himself the judge and jury, and himself  
The prisoner at the bar, ever condemn'd.*

—ALFRED LORD TENNYSON  
(from "Sea Dreams")

**A** community is like a ship; everyone ought to be prepared to take the helm.

—HENRIK IBSEN

"THE LORD GIVETH"

*God lent him to me for my very own,  
Let me become his father, me alone!  
Gave him to me not for an hour—for years!  
(Tis gratefulness gleams in my eyes, not tears.)  
No joy that fathers know but it was mine  
In fathering that laddie strong and fine.*

*Time after time I said: "Tis but a dream;  
I shall awake to find things only seem  
Grand as they are." Yet still he lingered on  
Till year on sweeter year had come and gone.  
My heart is filled forever with a song  
Because God let me have my lad so long.*

*He was my own until I fully knew  
And never could forget how deep and true  
A father's love for his own son may be.  
It drew me nearer God Himself; for He  
Has loved His Son. (These are but grateful tears  
That he was with me all those happy years!)*

—STRICKLAND GILLILAN

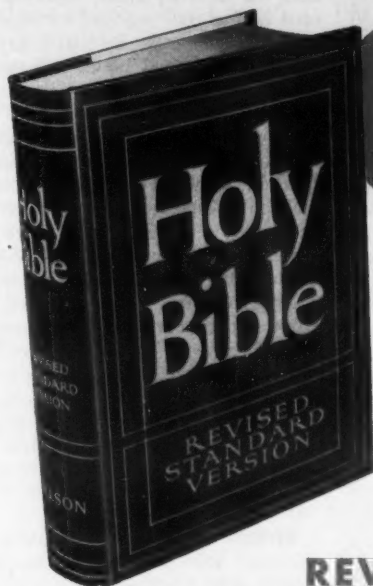
From Miss Eva Heizer, Buena Vista, Va.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items returned, and no original material used.

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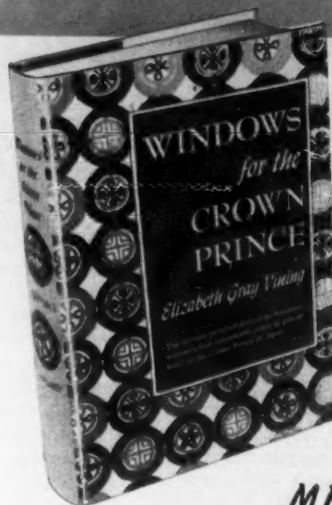
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• AT HOME •

**CRUSADE:** This time around, the Republicans are counting no unhatched office holders. Citizen Eisenhower dubbed the campaign a Crusade. It will have to be all of that, if Ike is ever to take off his shoes in the White House. The GOP is in comparatively good shape for its Crusade. The party has new faces. Old Guard string-pullers found that someone had been ahead of them with a pair of scissors. Ike's political career has been too short, too meteoric, to be heavily mortgaged. The young Mr. Nixon's youth is a refreshing change of pace; he belongs to the generation that has had to do most of the decade's dying. All this will win votes. Will it win enough?

If there is anything that a Crusade needs, to be successful, it's Crusaders. When the voting booth curtains snap shut, Ike may or may not have enough of 'em. In 1936 the Democrats polled 11 million more votes than the Republicans. In 1940 the spread was 5 million. In 1944, 3.6 million. In 1948, 3.4 million. The gap is closing, but at a snail's pace. That's one reason for brow-furrowing in the Eisenhower camp. Another comfortless contemplation: those 266 needed electoral votes. Republicans hold governorships and Congressional majorities in 16 states with a total of 166 electoral votes. The additional 100 will have to come in part from Ohio—where Senator Taft's supporters may stay indoors when the lances are handed out—and Illinois, home of the wrathful Senator Dirksen who strode, tightlipped, from International Amphitheater when his man lost.

It's a Crusade, all right!

**SHORTAGE:** Labor Day and the start of school symbolize the competition between work and education. The U.S. Department of Labor has come in on the side of education with its "National Policy on Employment of School-Age Youth." Too many youngsters are trying to hold down jobs and go to school at the same time. Combined hours of work and study often climb to more than forty a week. When the going becomes rough, and it will on that kind of schedule, it's usually school that goes by the board. Once a youngster

has left school he seldom returns. Says the Department of Labor: "Juvenile court records show the consequences of a long trail of boredom, idleness, drifting and bad companions." The "Policy" urges that everyone in a position to do any influencing encourage boys and girls to *finish their schooling*. That's their first and biggest job. Over one-fourth of our eight million teenagers are employed today, twice as many as in 1940. Nobody is trying to prevent youngsters from working; it's good for them to sample sweat of brow and brain. But it's being overdone.

A significant line in "Policy" calls for providing "at least one full day of rest in seven." Not even the United States Department of Labor, with the mobilization of American manpower at stake, can get away from the words of Exodus 20:10, that a printer named Gutenberg spelled out in Mainz 500 years ago, and that the finger of the Infinite spelled out on Sinai some millenniums before that.

**STRENGTH:** With the conventions out of the way as you read this, with September the month when two candidates begin verbal jousting in earnest, we can do with a pause for perspective. Here it is—a prayer delivered before the Senate of the United States by its chaplain: "O Lord our God, Thy goodness is ever before us and Thy mercy has followed us all our days. Facing problems and difficulties that test our power to the limit, save us from being cynical or fainthearted. May we be strengthened in our own day and generation by the remembrance of joyous adventurers, builders of our free land, who came before us and who have nobly striven and bravely dared in the cause of Thy kingdom. We are inspired by the thought of those whose lips were fragrant with prayer, whose eyes were radiant with hope, whose hearts were strong with courage, and whose minds were like lighted temples. O God, to us may strength be given to follow in their train. We ask it in the Redeemer's Name. Amen."

**TIN CANS:** Every rusting tin can in the U.S. takes a bite out of our standard of living. That we've got to better utilize the 12,000 tons of tin we throw

away yearly in the form of empty cans is only one of the warning signs hoisted by the President's Material Policy Commission, formed in 1951 to assess America's natural resources future and now bringing in the ominous news. In 1900, we dug up more coal and ore than we used. By 1950, we were 9 per cent in the red; we had to import to make up the lack. By 1975, says the Commission, we'll be 20 per cent in the red. Our resources aren't exhausted—that isn't the problem. But we're having to dip into low-grade supplies. To get the same amount of finished product, we have to process more raw materials. That takes more men, more machinery, more money. And that means higher costs. And that means a cut in living standards. We still haven't fully explored our underground frontiers; there may be minerals in places we don't yet know about. We can do a better job of getting the last ounce of metal out of a ton of ore, once we know we have to. Not one deserted coal mine in the country has been stripped clean. But prodigal days are done.

**DEFICIT:** President Truman's budget message last year direly forecast a deficit of \$8.2 billion for fiscal '52. Now the books are closed, the balances run up. And he missed it by \$4 billion. The lag of military order placement accounted for less than one of the unspent billions. A long string of other agencies failed to spend up to their budgets—which means they didn't need as much money as they passionately requested when their askings were put to Congress. And if they fell short by billions of spending what they told Mr. Truman they would have to spend to keep body and soul together, the taxpaying bystander has reason to wonder if their figures were not inflated in all particulars.

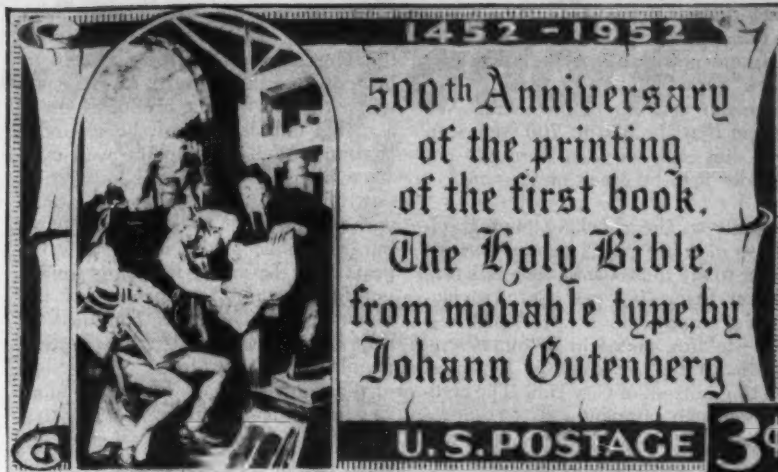
**CALIFORNIA:** This reporter has been accused of oversimplifying issues. We'd rather plead guilty to that than to overcomplicating issues. And it looks from this seaboard as if religious and other groups in California have done a beautiful job of complicating the school-tax picture. In April of 1951 Governor Warren signed a bill to exempt elementary and private schools, religious and otherwise, from property taxation, as private colleges are already exempt. But there were people in California who looked upon the whole thing as a sly plot by the Roman Catholic hierarchy (principal beneficiary of the new law) to foster its interests. Objectors managed to get enough signatures to petition for a referendum. So the law waits until everybody has an opportunity to

vote in November. We have nothing against referendums — they display democracy at work, if anything does! But why all this adrenalin down the drain? If a parochial school is a school, it ought to be tax-exempt as a school. If it is an integral part of a church, any church, why shouldn't it be tax exempt as a church? Just *what* is all the shouting about?

**COURIER'S CUES:** Catalogue unification for armed services buying will save up to \$5 billion a year, say its backers. . . . Investigations of flying saucers have logically "explained" 75-85 per cent of the reports; the rest have to be tagged with a big question mark. . . . Non-TV towns getting stations immediately: Portland, Ore.; Denver, Colo.; Springfield, Holyoke and New Bedford, Mass.; New Britain, Conn.; York, Pa.; Youngstown, Ohio; Flint, Mich. . . . An "Extraordinary Holy Year" may be called by the Pope for 1954, the 100th anniversary of proclamation of Immaculate Conception Dogma. . . . And, by the way, path is wide open for Mr. Truman to make recess appointment of a Vatican ambassador. . . . Rents are going up. . . . Federal taxes start down next year, maybe. . . . Local government costs are mounting; real-estate taxes continue to creep, or leap, up. . . . Truce in Korea, if and when, will not end draft. . . . The new 22nd Amendment, which turns every President into a lame-duck in his second term, makes Vice-Presidency during that time a mighty important position. . . . In 1951 divorces hit the lowest point in over 10 years, 44 per cent below peak rate of 1946. . . . Look for the Stevenson-Eisenhower campaign to be one of the liveliest in years!

## • ABROAD •

**LUMPED:** The Very Reverend Dr. Hewlett Johnson, Dean of Canterbury, talks like a Communist, acts like a Communist. Since 1931, his countrymen have denounced him often, but never with so much wrath as when he returned from China with "irrefutable" evidence that the United States was guilty of using germ warfare. But Parliament has decided the Red Dean is to be politely ignored. He isn't to be prosecuted. Mr. Churchill philosophized to the House of Commons: "Free speech carries with it the evil of all the foolish, venomous and unpleasant things that are said, but on the whole we would rather lump them than do away with free speech." Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, Primate of all England, told the House of Lords: "It is a tragedy that abusers of freedom there-



**BIBLE STAMP:** Commemorating the 500th anniversary of the printing of the first book, the Bible, from movable type, this three-cent stamp (shown here enlarged) will be first placed on sale at Washington, D. C., on September 30. The date was selected to coincide with the national observance by all faiths of Bible Week.

by jeopardize other men's freedoms, but it is wisdom to bear with folly, un-wisdom and delusion, short of real danger to the body politic, as a price well paid to preserve this freedom." While we applaud Britain's determined defense of freedom as a refreshing change from McCarthyism, we can't resist one question: Just how dangerous do you have to be, to be "real" dangerous?

**IDES OF SEPTEMBER:** Germany's destiny hangs in the balance. Once the Bundestag ratifies the Bonn Convention and the European Defense Community Treaty—the scales are tipped. The decisive second and third readings come in September. West Germany has steadily moved into an armed alliance with the rest of Western Europe. East Germany has been slowly welded into the Soviet system as a "people's democracy." Russia hoped for unity in her German conquest. The Kremlin wanted lock and stock, as well as barrel. For seven lean years, Russia has tried to woo West Germany. There were the Ruhr mines and mills, needed addition to Russia's arsenal. And with a united Germany under Communist rule, Stalin's cohorts would be tight against the front doors of France, Belgium and the Netherlands. Russia still has time to pull her remaining tricks, if any, out of the bag, but not much time.

**CITIZENS:** Israel has taken another seven-league stride toward acting like a nation: she has conferred Israeli citizenship upon all Jews residing in the country. Unless they signed a form stating that they did not want to be citizens of Israel and produced

papers proving foreign citizenship, they are now Israelis. Over a million foreign-born Jews who lived in the country had the same rights and privileges as the 344,000 Jews born there. Everybody could vote after six months of residence; everybody of age was subject to military service. Israel was a-building. But now immigration has slowed to a trickle. Now, Israel is here to stay. And the challenge went out, "Let's see if you mean business!" Only 21,000 Jews elected to turn down Israeli citizenship. Some of these plan to return to their homelands, some want to hold onto their birthrights for patriotic reasons or for ease in traveling. That we can understand. The one item in the news to startle a reader was the reaction of the 165,000 Arab residents in Israel. A government spokesman had ventured that all but 2000 to 6000 of them would qualify for citizenship under the law (they have to be legal residents of Israel, former citizens of Palestine). With the burden of proof on the Arabs, they protested the "unfair discrimination." In other words, most of the Arabs were insisting on their right to be Israeli citizens!

**SHOW:** We admit that many good, simple little words do not have the same meaning in the United States that they have in Britain, and vice versa. But it looks as if an American or a Briton in Rome would use a Roman dictionary. We knew what Field Marshal Earl Alexander, British Minister of Defense, meant when he stopped off at the United Nations in New York on his way home from an inspection tour of Korea, and complimented the Americans on the way they were han-

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New York

dling things. But it nevertheless was an unhappy choice of words when he said, and newspapers reported in big, black type: "The Americans are running a very fine show there." We suspect that the 500 to 700 American boys shot each week in Korea do not consider it to be much of a "show."

**PREVIEW:** The shocking photograph in the morning paper caused this reporter to say to his commuter-train seat partner, "Here is a preview of revolution!" Perhaps you saw the picture—club-wielding police in Johannesburg, South Africa, breaking up a protest meeting in front of City Hall. The civil-disobedience campaign has caught up the emotions of the country. Ten thousand Negroes, Indians and others have volunteered to "demonstrate" against the race policies of Mr. Malan. They are crossing forbidden boundaries, stepping up to the "white" windows of post offices and railroad stations to buy stamps and tickets. The Malanists look at the silent and now not-so-silent millions pressing against the frail stockade of laws that give special privilege to the few, and seize their clubs.

## • CHURCH NEWS •

**WATER:** Outside Bawburgh church in England, St. Walstan's Well has for a thousand years given comfort to the credulous. St. Walstan's waters are supposed to possess mystical healing properties. Present vicar Herbert L. Davies receives scores of requests for bottles of the water to be mailed to invalids. The inevitable legend: Walstan, son of a tenth-century nobleman, renounced his father's riches to work as a farm hand. He gained a reputation for "working miracles." Just before his

death he prayed that farmers who visited his tomb should be granted their petitions. Then he was taken to his grave at Bawburgh. At the spot where the cart bearing his body halted, a spring bubbled out of the ground—Walstan's Well. And to the well ever since has come the tragic procession one finds wherever magic is mixed with religion. Denouement: Bawburgh's public health officer now reports that the water is so impure it's not fit to drink! Denouement of the denouement: The vicar continues to ship bottles! "I don't want to destroy people's faith," says he.

Why not? Faith, *per se*, is no more sacrosanct than sight or hearing. It is *what* is believed or seen or heard that revolutionizes. It doesn't seem to us that a wellful of microbes could revolutionize much of anything.

**COMBINE:** We've long admired R. G. LeTourneau, whose virile Christianity and rugged earth-moving inventions have brought Matthew 17:20 literally to life. Long accustomed to working on a big-scale, both in religion and business, his most impressive job to date encompasses a half million acres of undeveloped jungle land in Liberia. Already, the project is under way with the fitting out of a war-surplus "LSM." Converted for ocean-going use and the constructive purposes of peace, the ship will transport tractors, farm machinery, and a complete sawmill for taming the jungle. Tribesmen have the habit of destroying rich areas of virgin timberland in order to raise a single rice crop. Mr. LeTourneau's twenty "technical missionaries" expect to use the timber as they clear it to pay their way. Underneath lies rich soil, "dirt that will raise anything," says R. G.

"Hungry natives will listen to us about God, if we can show them a field of grain with a combine harvesting more in a day than they can eat in a year." From Baffu Bay, the expedition will work inland, lay out a model farm that aims to produce bumper harvests of crops and Christians.

At last, a striking combination of soul-and-body-religion that nobody, but nobody, will be able to brand "social gospel"!

**GLASS HOUSE:** La Vega, Texas, has been tussling over religion in the schools. This reporter spoke up hurriedly when Dixon, New Mexico, Roman Catholics used a battering ram on the "wall of separation" that makes and keeps our public schools nonsectarian. We're on our feet as promptly now that the battering ram is in other hands. La Vega's Superintendent P. W. Shelton is charged with running the town's school system as if it were "a Baptist parochial institution." Some 500 parents signed a 26-page bill of grievances. They said Mr. Shelton countenanced "Baptist-style" religious sessions which teachers and students were forced to attend, that failing grades were given to three Roman Catholic students because they did not take in a Baptist convention at Baylor University in nearby Waco. Hardly cricket! A parent reported that in one of the morning devotional sessions a boy student was singled out, by name, for public prayers on behalf of his salvation. If churches must depend upon the discipline of public schools to make the objects of their prayers hold still while they are prayed for, churches are spiritually poverty-stricken!

How many of the La Vega charges would stand up in court, we don't presume to know. Our nose for cause and effect tells us that a bit of miff over the firing of the previous principal had something to do with the petition. Be that as it may, a Baptist or Lutheran or Presbyterian or Pentecostal-Fire-Baptized-Holiness breach in the Wall is as damaging as a Roman Catholic breach.

**PROBLEM:** Gradually, America is outgrowing racial discrimination. Young people are responsible. Youth in the Army found that all blood is red, all cowardice yellow. Youth at home have, in apostolic succession, become teachers, their elders, learners. At Lake Junaluska Assembly, the youngsters again let it be known that they don't believe in steerage-class citizenship. College students attending the Southeastern Methodist Student Leadership Training Conference announced their intention of staying out of the lake, despite 90-degree weather, unless the

**CHURCH BILLBOARD:** Throughout the month of November this illustration and theme will call the attention of the nation to the importance of family unity in church-going. You (and unchurched millions) will be seeing the appealing scene and striking message on billboards everywhere. American business foots the cost.

RNS PHOTO





# Dukie Boy has no pedigree —no dog odors either!

*Here's proof that our promise, "Goodbye forever to dog odors," really brings results. Printed below is one of the many, many enthusiastic letters received.*

"I have been wanting to write you for some time, now, to say how pleased we are with the Ken-L-Products for dogs. As far as my husband and I are concerned it does all you say it will. Our "Dukie Boy" has no pedigree—he's just a concoction. He is six months old, weighs 45 pounds and is the healthiest piece of dog flesh in a fur coat on four legs. Being part hound, you might know what a muddy mess I have coming home at times. But believe me when I say we have no odor whatsoever from him in the house. It's amazing, because living in the country, he goes everywhere, and he's still pleasing to the human nostril."

*Mrs. James L. Clifford  
Box 178, R. R. 1, Burlington, Ky.*

**Feed away dog odors!** Amazing—but true. Yes—you, too, can feed away dog odors. Here's how: All three Ken-L-Products now contain the magic odor-ending discovery called chlorophyllin. Regular feeding of any of these super dog foods will end breath and body odors in any normal dog!

**Complete nutrition, too!** Your dog will love the meaty sniff appeal of these famous foods. They contain all the nutriment, all the vitamins and minerals that healthy pets need. The odor-ending chlorophyllin that is now added to Ken-L-Products is tasteless and harmless. Dogs can't tell the difference—but dog owners can! Start your dog on nourishing odor-ending Ken-L-Products today.

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nourishment!*

**All 3 contain Chlorophyllin—  
to prevent breath and body odor!**



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Packed with lean, red U. S. Govt. Inspected horse meat. Ready to serve.

## **KEN-L-MEAL**

Thrifty, protein-rich—made with real meat meal. In 2, 5, 25 and 50 lb. sizes.



RNS PHOTO

**AGRICULTURAL ARK:** Converted war-time landing ship (see "Combine" for complete story) is being equipped by industrialist R. G. LeTourneau to carry agricultural missionaries to Liberia.

~~~~~  
one Negro delegate was permitted to swim there too. They told the Assembly's board of trustees that the swimming segregation policy was "a source of embarrassment to us, especially when the youth of other countries meet with us to study Christian belief and world brotherhood." The grownups said there was no chance that the ban would be lifted. The lake is close to Negro communities. A rule change would "create a problem."

Young people, from the year 30 A.D. down, never have been satisfied with that kind of answer.

**PERIODICALS:** Bishop John F. Noll, editor and founder of *Our Sunday Visitor*, national Roman Catholic weekly newspaper, made what we think is an excellent suggestion. Speaking to the 42nd annual convention of the Catholic Press Association on "The Total Mission of the Catholic Press," Bishop Noll declared that there are many facts about the Catholic position which Protestants (he calls them "non-Catholics") do not know and in his opinion ought to know. His suggestion is that Roman Catholics make every effort to get their publications into the hands of "non-Catholics." He urged pastors to remind their parishioners about once a month to hand their periodicals to some friend not of their faith. *We're for it!* And we are sure the Bishop will not object if we suggest that this thing work both ways—that Protestants hand their Protestant publications to Catholic acquaintances.

**IN BRIEF:** Senator Frank Carlson (Kans.) was elected president of International Council for Christian Leadership. . . . Christianity has 742 million world adherents in 1952; non-Christian

religions, 1,576,900,000. . . . Lutherans were responsible for bringing 29,478 D.P.'s to new homes in the U.S. . . . Rev. Leon Couch of Duke University points to 15,000 pulpits in Protestant churches that are silent for want of supply pastors. . . . The 20 per cent deduction limit for religious and charitable giving is now official; can we live up to it? . . . Chief of Navy Chaplains Salisbury points out that half again as many persons are "graduated" into civilian society each year from military services as are graduated from universities and colleges. . . . The Vatican newspaper *Osservatore Romano* denied charges of Catholic persecution of Protestants in Colombia—one way out! . . . Because Louisiana officials couldn't decipher marriage-certificate signatures of clergyman, a law has been passed requiring all preachers who perform marriage ceremonies there to register with clerks of court. . . . Champaign Ill., focal point of McCollom case, is to have a new released-time program in its schools. . . . The Bible is still more popular in Georgia, Tennessee, South Carolina, Florida, Alabama and Mississippi, than elsewhere in the U.S. . . . Dr. Arnold T. Olson succeeds E. A. Halleen, for 30 years president of the Evangelical Free Church of America. . . . One out of every 610 draft registrants is a conscientious objector. . . . Women ministers of Church of the Brethren are now eligible for ordination. . . . During the next 10 years, Protestantism will have to provide 6,600 new churches in America, if the goal of one church to 5000 persons is to be reached, warns Dr. Truman B. Douglass. . . . And *there's* achievement and challenge.

## • TEMPERANCE •

**POLL:** At the Youth for Christ convention, Winona Lake, Indiana, a poll was made of election sentiment. *Question:* Would you vote for a candidate who drinks alcoholic beverages? *Answers:* Yes, 6 per cent; No, 94 per cent. *Question:* Should a Christian vote for a party which receives money from the liquor industries and gambling agencies? *Answers:* Yes, 3 per cent; No, 97 per cent. *Question:* Would you vote for Stuart Hamblen even if he didn't have a chance to win? *Answers:* Yes, 66 per cent; No, 34 per cent.

We admire the idealism of the young people polled. But they might as well face grim reality: Mr. Hamblen is not going to win the election. Someone is going to win who very possibly does drink alcoholic beverages to some degree—although this reporter wishes that he did not. If a voter excluded every party, in every election, whose war chest contains tainted liquor

money, his ballot-x'ing hand would not get much exercise. Liquor-drinking is one drawback—and serious—in any candidate, but there are other drawbacks. No candidate is perfectly accoutered for the Presidency, not even Stuart Hamblen. If Gabriel Courier were elected, there would be no liquor in the White House, but there would likely be considerable confusion in other directions!

**CAUSE:** Two more heavy-caliber items for the record. In Sydney, Australia, Mr. Justice McClemons sentenced a man to three years in jail and said: "If it were not for alcohol, the criminal courts of this State would be rapidly out of business. At least 90 per cent, if not more, of the cases of these courts are the result of drink. From my own experience, at least 95 per cent of criminal cases are associated with drink." And a statistical survey of 200 new admissions to the Washington State Penitentiary in our own country showed that 94.5 per cent were drinkers. And that 47.5 per cent were under the influence of alcoholic beverages when arrested.

**CLAIMS:** Right about here is a good spot to drop in a list of honey-tongued slogans the American Business Men's Research Foundation has accumulated, all of them from liquor trade advertisements: Gift of Sheer Delight . . . For Holiday Giving and Gracious Living . . . A Man's Best Friend . . . Magic for Parties . . . The Bond of Good Fellowship . . . For Your Enchanted Evening . . . For Those You Treasure the Best . . . A Perfect Dinner Companion . . . What Men Want Most for Christmas. Interesting reading for, say, the "student body" of Washington State or Justice McClemons' cash customers.

**ABUSES:** The Army, Navy and Air Force guaranteed "fast and complete action on any cases substantiated by facts of abuses in the sale of alcoholic beverages in military establishments," according to the newspaper story. It sounded good until we read on. Then we learned that the solemn promises were made, not to mothers and fathers, but to the National Retail Liquor Package Stores Association, Inc., and the National Licensed Beverage Association. The "abuses" involved sales of liquor to civilians by military establishments. By hook or crook, civilians living near army camps have been buying their booze at P.X.'s. And that is "a serious threat to the regularly licensed, private enterprise retailers," a "definite encroachment on the free enterprise system," whined the trade associations. The high brass promised full cooperation, and with alacrity.

# THE DARK CAN KILL YOU



WHO is the real villain in America's terrible tragedy of traffic deaths — a tragedy that featured its millionth victim last year?

Reckless youth? Lax laws? Drunken driving? Speeding?

There is some evidence that darkness — just plain darkness — is more to blame than any of these. In a Connecticut area, for instance, where 182 pedestrians were killed at night in two years, *179 were killed on poorly lighted streets.*

Cities across the country have already been doing something about it — lighting their killer corners, illuminating their death-trap streets.

What happened?

Salt Lake City cut night deaths 92% in one area; Grand Rapids 78%; Bridgeport 93%; Houston 80%; Los Angeles 91%.

Hartford relit 10 miles of poorly lighted streets and dropped the ratio of night deaths to day deaths from 9 to 1, to 0.2 to 1.

Detroit attacked a dangerous area with better lighting and reduced the ratio from 7 to 1, to 1.6 to 1.

In Syracuse one test area showed 28 less accidents in three months.

The savings in property and man hours more than paid for the lighting costs. It is estimated that good street lighting could save the nation \$1,450,000,000 a year — and the savings in human happiness are incalculable!

"When will they do this night-lighting job on a big scale, and not in just a few wide-awake towns?" asks the man who drives a car.

That old taxpayers' devil — cost — has been the big hurdle, as local municipal officials can tell you.

Realizing this, General Electric has thrown research and engineering talent against that problem — and has made some encouraging discoveries in lamp and light-fixture efficiency.

Take the case of Kansas City. In cooperation with their local power and light company, they decided to fight traffic deaths with light. Now they have before-and-after cost figures.

Read this one slowly. Their annual lighting bill was \$640,000 in 1940. Now, with four times the light, the bill is \$615,000. And the night-to-day death ratio dropped from 9 to 1, to less than 2 to 1.

When that news gets around properly, you'll see more action in American cities.

It isn't only in street lighting that General Electric engineers put their heads together with city officials to make things better for taxpayers. It's happening in problems of water shortage, waste disposal, traffic control, factory and home modernization, and in all the ways electricity can add to productivity.

It's hard to write a definition of the American way. It's easy to find examples.

*You can put your confidence in—*

**GENERAL  ELECTRIC**



# Editorially Speaking...

## ● THE ARMY'S NEW CHIEF OF CHAPLAINS

**C**HAPLAIN Ivan L. Bennett, the new Chief of Army Chaplains, has had a remarkable, indeed a dramatic, career.

After a farewell dinner in Tokyo by his commanding officers, Bennett was on his way back to the United States to be retired within the month, when he received word that President Truman had named him to the highest spot in the Chaplains Corps. Bennett was the most surprised man on seven seas. But never has any appointment been more fully justified.

Here is a man of fine scholarship, devout and talented, who has distinguished himself for administrative fearlessness in peace as well as for front line courage in battle. Long since he had surrendered any possible ambition he may have worthily entertained for achieving the rank and opportunity that came to him so unexpectedly. He knew, or thought he did, that within a few days, with the permanent rank of colonel and at the retirement age of sixty (for colonels), his active ministry would end. But now in the Pentagon, with the rank of major general, for two years the rare ability and high courage of this man will be devoted to making the Chaplaincy an even more efficient and vital

factor in the defense program of the United States.

Chaplain Bennett believes that without moral and spiritual preparedness our physical defenses, however complete, will be inadequate. Bennett is a career man. He came into the Army thirty-four years ago when he was twenty-six years of age. He has had tours of duty over the world wherever the flag has gone. For nearly five years he was the Senior Chaplain of Douglas MacArthur in the South Pacific and the Far East, and it was General MacArthur who recalled him to Tokyo for his last tour of duty in the field. In 1944 Douglas MacArthur said to me: "Bennett is the finest chaplain I have ever seen. If I could, I would make him a Brigadier General!"

The versatility of the new Chief is suggested by the fact that he edited "The Army-Navy Hymnal" as well as "Song and Service Book for Ship and Field," used by all the services during World War II. He is a Fellow of the Hymn Society of America and his decorations include the Distinguished Service Medal and the Legion of Merit with Oak Leaf Cluster.

Not the least important of Chaplain Bennett's qualifications for his post is a versatile sense of humor!

## ● THE 164TH PRESBYTERIAN GENERAL ASSEMBLY

**T**HE 164th General Assembly of the Presbyterian Church in the U.S.A. was the most timely and prophetic of the last fifty years. Meeting in the historic Fifth Avenue Church of the denomination in New York City, this Assembly carried itself in such fashion as to capture the attention of the city and of the nation.

Perhaps Protestantism has never, within the memory of men now living, painted so wide and deep a picture on so broad a canvas as this Presbyterian General Assembly created for the eyes, the minds and the hearts of the American people. CHRISTIAN HERALD salutes the Presbyterian Church—acknowledges and is grateful for a memorable achievement.

There were, of course, minor incidents of which the sensational press was bound to take advantage: The debate on revising the Lord's Prayer, for instance, and discussions of the changes in the marriage law. But these served to lift into sharper focus major matters that will permanently enrich Presbyterian life and culture.

Unfortunately there was an over-emphasis by resolution in what the New York Times described as "a stinging denunciation of guilt by association." This supreme legislative body of the Church declared that freedom of conscience, freedom of inquiry and freedom of expression were being challenged and curtailed by "an unmistakable trend toward authoritarianism and thought control." In our opinion this particular resolution was over-long and it was unfortunate in that it

included at least one phrase that is straight from the propaganda book of communism itself. But long as it was it still failed to condemn those who today show no indignation when men and women betray freedom and their country.

This particular resolution would have been most unfortunate had nothing come after it. I believe that, in its overall impact on Protestants generally and specifically on Presbyterians, it would have left a sadly wrong impression. It remained, however, for the Reverend Dr. Paul Austin Wolfe, pastor of the Brick Presbyterian Church in New York City, to save not only the day, but the General Assembly itself from misrepresenting itself. In the final minutes of the session, Dr. Wolfe presented a resolution which was adopted, a resolution expressing "appreciation and commendation" to Congressional committees and other government agencies "that are maintaining fundamental American liberties and upholding American ideals of justice and fair play as they protect us and all our citizens from foreign spies and fifth columns."

Our journalistic orchid of the month, our Protestant bouquet, to Dr. Wolfe.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



# Job...or Christian Career?

Whether bricklaying or preaching, your child's chosen vocation can be spiritually rich and satisfying if infused with Christian principles

By ERMA PAUL FERRARI

**T**OSS out conversationally the expression, "Christian career," and most of your hearers will think of pastors, evangelists, missionaries and the like. Without question, these callings are uniquely noble. But it is high time that we were done with spoon feeding our youngsters the demeaning dogma that some work is "sacred" and some is "secular."

There are perhaps a dozen or so actual church vocations. These are only a microscopic proportion of the 21,000 distinct jobs, in nine general

occupational fields, that have been scientifically catalogued in America. Every single one of them can be and ought to be as sacred as any other.

It is statistically clear that more young people will have to find their lifework outside the church than in. The satisfaction they get from the sweat of their brow will depend upon two factors, in both of which mothers and dads may exert much helpful influence: first, how well their talent is

matched to their job; second, how keen their sense that a day's labor is bounded not by eight hours but by eternity.

It is not what your son or daughter does for a living, but the dedication with which he or she does it, that will make work satisfying.

If it is just a job that is wanted, today's young men and women have little difficulty in finding one, for it is definitely an employee's market in many areas. But the careless quip, "Well, it's a living!" isn't the answer for

ILLUSTRATOR: NORMAN KENYON

*J. C. Penney*

LINE OF A DAYMAN

## WE MUST SELL FREEDOM!



I HAVE written of the growing snobbery of young people toward those who earn their living by working with their hands. This is another of the things we have imported in the recent years. It is nothing but a leftover from a class system that was established in Europe to keep intact the traditional positions of king and commoner.

Of late, we have heard too much and too often the expressions "menial jobs" and "menial work." There are no menial jobs. There is no menial work. All work, when it is honest, is honorable. I have never seen any figures on the subject, but I suspect that fully 90% of all the leaders of American business started their careers in jobs that required manual labor—proving that manual work and opportunity go together.

The greatest teacher I know is the job itself. Any job—it doesn't matter what it is. Try listening to it. Hear what it says. It will tell you if you have done it well or if you haven't. It will tell everyone else, too.

Ordinary selling, on your part and on my part, is all that is needed to establish our "merchandise," our American freedom, over the Russian product which is slavery. But, we will have to do a keep-at-it job of selling.

We aren't very good at plugging, although, as every sales manager knows, patience earns more commissions than sprinting. It is in our nature to demand results by tomorrow morning, preferably before ten o'clock. We forget that behind every home run struck by Babe Ruth were ten thousand practice swings.

But, no matter how often we forget that, we must not forget that Stalin has patience—must not forget that not a minute in the day passes when the Kremlin is not scheming our destruction.

That is not my statement. It is based on an order out of history—an order to Communists, everywhere, from Lenin through Stalin.

It is not very comforting information—that I know. I know, too, that we will have to do a better than 50% job of selling to defeat Communism. But, as free men, we can defeat it—and we will defeat it!—just as we have defeated every enemy that has challenged our freedom.

Freedom is our history. It explains our progress. It insures our future.

that boy and girl growing up in your home. As Christian parents you covet for them an adequate living, yes, but far more than that you want them to find a vocation that will bring them an adequate life. The right vocation is built around native talent, personal aptitudes, education and training. To find the proper vocation involves far more than a hit-or-miss approach. It means careful study and planning on the part of all concerned—Mother and Dad and the young people themselves.

To the average parent, "vocational guidance" has a somewhat forbidding professional sound. But the fundamentals are fairly simple, and they originate, where all true guidance must, within the home circle. It is lack of knowledge and not lack of love that has been the cause of parental neglect of this particular responsibility. So

Mary went to state teacher's college because Aunt Cora, a highly successful teacher, graduated at that institution. And Joe entered Dad's hardware business because there was the business, well established, and what could be more natural or practical? And Jane studied stenography because most of her pals elected that course and took a job in the local insurance office on graduation.

Sometimes such occupational programs, developed the easy way, work out fine and dandy. But when they do not, frustration, unhappiness, and sometimes stark tragedy are the result.

Mary made out fairly well as a teacher, but it was at her avocation that she experienced genuine satisfaction, when she was designing and making her own clothes. Joe got along all right with Dad's hardware customers, but there were days when he hated the

place and dreamed about putting a newspaper together, as he had the *High School Oracle*. Jane's experience was more serious. She was a well-meaning but incompetent stenographer, so bored and unhappy in her work that she married shortly just to get away from it. A baby, a divorce, and a self-styled failure at 23 were Jane's lot. Life would have been very different for Jane if she had been directed to an occupation which made use of her talents and challenged her interests.

There are many books and periodicals devoted to the subject of vocational guidance, most of them replete with statistics, formulas, tables, and tests. But for the average parent there are simpler and more practical rules which may be applied at home and which point the way to wise occupational choices.

FIRST, don't worry if your adolescent boy or girl doesn't know what he or she wants to be, or even seems to care, very much. Thomas Edison was despaired of by his teachers, who had told his mother that he couldn't learn!

Second, when school days are approaching an end, encourage your boy or girl not to drift into the first job that comes along, just because the job is there and one is needed. This does not mean that the first job may not be the best, but simply that a little time spent in comparing aptitudes and talents to the vocational field may save a good deal of job-fitting later on.

Third, a wise parent doesn't force a vocation upon a youngster, reasonable and practical as a particular occupational choice may seem to be. Sir Walter Scott was pushed by his unimaginative lawyer father to enter the bar. Fortunately for the world, Scott bolted the legal profession at the first opportunity and set about doing what he really wanted to do.

Fourth, perhaps your child shouldn't enroll in college. Too many parents sacrifice and struggle to give a college education to a son or daughter who is simply not college material, and then grieve when such a one does not make the Dean's list. If, on the other hand, that son or daughter has a good mind, don't give up too easily on the college question even though money is scarce. Look into the possibilities for scholarships, investigate the several self-help colleges.

Fifth, throw away the idea that a white-collar job is the only kind worthy of your son. A skilled workman today frequently earns more money than his professional neighbor, and a first-rate carpenter is a happier, more highly respected and more valuable citizen than a second-rate, maladjusted stock

(Continued on page 72)





ILLUSTRATOR: NINA ALBRIGHT

# Miss Abigail's Baby

By ELLA M. HOUGHTON

MISS ABIGAIL HUTCHINGS was fifty-five, and ever since the death of her parents ten years ago she had seldom left her house. The only person she usually saw was Mr. Sanders, a middle-aged man who cleaned the furnace every fall and got it going for the winter. Long ago, the women of Martinville had stopped calling on or even trying to speak to Miss Abigail. She never returned their calls or their greetings, and was especially upset whenever a child came visiting with them. Though she liked animals, children were cockle burrs to Miss Abigail's soul, and she had stopped going places, even to church, because she was forever having to talk to women who had nothing to chat about but their offspring.

On a late summer day, Miss Abigail sat on a bench behind the high, over-

grown hedge that walled her place from that of her next door neighbor's, Mrs. Smith. Mrs. Smith was a plump, pleasant woman who had tried her best to be friendly with Miss Abigail, but since Mrs. Smith had three sons ranging from six to twelve years, her efforts died a-borning. Those boys! thought Miss Abigail. Two of them were on the other side of the hedge right now, and she could hear plainly what they were saying:

"Do you think it's true," said a small voice, in an awed tone, "that Miss Abigail is an old witch?"

"Aw, those school kids are just trying to scare you, 'cause they're scared to come anywhere near her house. Mom says she's just an old maid who's in a lonely rut, and probably only 'centric."

The knitting bag fell from Miss Abi-

gail's lap, but she paid no attention. Suddenly she realized that probably the whole town thought her a bit "touched." Maybe she *had* stayed home too much, nursing her grief, after her mother died. Yes, she was in a rut; no doubt about that.

"Would it be possible," she murmured to herself, "for me to undo things . . . mingle with people again?"

For a moment the thought thrilled her. But it would take courage, probably more courage than she possessed, to suddenly face people again. They would not be likely to forget the years of snubbing she had given them. And besides, who would want to put themselves out to be friendly with her now, at her age?

She tried to dismiss these disturbing thoughts, but they nagged at her. They seemed to tell her that, added to all

the other selfish things she was, she was also a coward. It would have been much better, she thought, if her parents had not left her this nice home and comfortable income. That would have forced her to mingle with people, possibly have had to make her own living, but at any rate she would have lived like a normal human being, even if she had not chosen to marry.

Then a thought came that almost made her heart stop. What would she do if she met with an accident, there alone in the house? Who could she call in to help her? Would she just lie there and die, unmissed by anyone?

THE NEXT SUNDAY, for the first time in five years, she donned her black silk taffeta, a little greenish from non-use but still good, and went to church. It was not easy getting out with people, and worse when she got there. People stopped in their tracks to stare at her. If she had stepped out of her grave, those who knew her could not have been more startled. The newcomers could not help asking who she was.

All during the sermon she felt eyes focused on her instead of on the minister. After the service she made her way through little clusters of people who watched her from the corners of

their eyes. No one at all spoke to her.

When Miss Abigail got home she felt beaten and intolerably lonesome. She had never been so lonesome before. She realized now she had not even an acquaintance in the whole town, and only one relative, a twenty-one-year-old niece who had married and gone to live in Chicago. Miss Abigail had seen Ruth only once, when she was a small child, but she had sent Miss Abigail an invitation to her wedding two years ago, to which Miss Abigail paid no attention.

A dreadful and appalling week dragged by. Miss Abigail was so unhappy she felt she could not bear it. It took all the courage in her frail body to go to church again, but she went. The result was the same as before with one exception. On the way out of church Mrs. Smith did look Abigail's way and slightly nodded her head. The little friendly gesture so startled Miss Abigail that she looked away hurriedly and scurried up the street, her face aflame, her heart pounding.

Once inside her house she collapsed onto her easy chair, dry sobs shaking her body. It was no use. If people did speak to her, she automatically could not help but run from them. Perhaps she could leave town for a while, or

move to a new city. But she loved this old home, and anyway, would she not be more lonely in a strange town where she would not even see a familiar face?

She was deep in miserable thoughts when her long unused doorbell rang, freezing Miss Abigail to her chair. When the bell rang demanding again she struggled to her feet and forced herself to open the front door.

"Telegram for Miss Abigail Hutchings," a boy said, staring at her curiously. He handed her the yellow envelope and pushed a book at her saying, "Sign here, Miss."

Miss Abigail was trembling. She could barely scribble her name. Then she pushed the book at the boy, and when the door closed she tottered back to her chair.

The message was from Chicago. It read:

"Dear Aunt Abigail. Am in Presbyterian Hospital with serious spine injury. Auto accident. Jack killed. Will you come and get my baby? Can't take care of her myself. Please answer. Ruth."

"A baby! Oh, no!" Miss Abigail gasped. "What do I know about taking care of a baby? I couldn't! I wouldn't! I'll go to Ruth. I'll help her financially. But the baby will have to be sent to a home, or someplace. I won't take a baby!"

The "please answer" arose in her mind and prompted automatic action. She had no telephone, but Mrs. Smith had one. Without stopping to lock her door, she dashed over to Mrs. Smith's house, for the first time in her life, to ask a favor.

At Mrs. Smith's door, she handed the surprised woman the telegram. "It's from my niece . . . Please read it!" she panted, all in one breath. "May I use your telephone?"

"Of course, Miss Abigail," the kindly Mrs. Smith said. "Come in, won't you? But you'd best sit down and calm yourself."

"I've got to explain to her why I cannot possibly take that baby."

"And why can't you?"

"Because I don't know one thing about a baby. I wouldn't even know how to feed it. It's just out of the question."

"Miss Abigail," Mrs. Smith said, "if you take that baby, I'll teach you all you have to know about taking care of it. It seems to me this girl is in a very tragic position. I don't see how you can refuse."

"I'll try to find someone to take it," Miss Abigail said stubbornly. "It must be very plain to you, Mrs. Smith, that I do not like children, nor do they like me. Now, if I may—"

"Just a moment," Mrs. Smith put (Continued on page 36)

## NAPTINE IN THE NURSERY

*This is my cathedral,*

where no mighty choirs press tides of song  
against stained glass and tapestry, no golden  
harps pluck hymns of martyred saints.

*In my cathedral,*

walls are bare. The incense is the milky  
baby breath drifting softly through talcum-  
scented air. The altar candles are gleams  
of sunlight sent from curl to curl upon  
the small white pillow.

*Oh, I must kneel*

amid the pink and blue to beg my Lord  
to pour into me some of the faith that lies  
serene and dreaming here.

*Renew in me Thy hope,*

born afresh in each new life. Oh, blessed  
Father, cleanse me with the purity that  
chimes like crystal bells within this room.

RUTH G. BRANT



## EVERYBODY LIKES

# 'Chuck' Templeton

From Pentecostal to Episcopal, churches are enthusiastic about this dynamic evangelist

By WILLIAM F. McDERMOTT

**A** FEW YEARS AGO no less than a million Canadian sports fans got a daily chuckle out of a syndicated feature called 'Chuck Templeton's Sportraits.' Leading papers across the Dominion carried the cartoon takeoffs of boxers, wrestlers, baseball stars and roller derby belligerents. His adroit pictures and his brilliant ideas won him fame as well as a following; his name was as familiar as stars of baseball, basketball, football, track and field. For four years he produced a daily sketch; for three of those years it was a nationally-syndicated feature. People qualified to know widely predicted that a lifetime of distinction in the world of sports lay before him.

Then "Chuck" chuckled it all—dramatically and dynamically. With no church contacts in his earlier years, he had never even dreamed of a transition from sports page to pulpit. But when God spoke, he emulated Peter and Andrew who dropped their nets and followed the Master. "Chuck" left his newspaper drawing board and set out to preach the Gospel. He became an itinerant artist-evangelist under the auspices of the Church of the Nazarene. A fervent, revivalistic people, the Nazarenes welcomed the new disciple with open arms. He held meetings in little churches in desolate faraway prairies and forests, and in larger congregations of towns and cities. But whether there were ten or a thousand present, Templeton by his drawings and earnest personal testimony won many to Christ.

During this period he met and married Constance Orosco, a noted mezzo-soprano soloist, winner of the "California Hour" vocal contest in 1935, and at that time studying voice at the MGM studios in Hollywood, preparatory to a movie career. She, too, had heard and answered the call of God to personal witnessing.

"The Lord laid it on us to return to

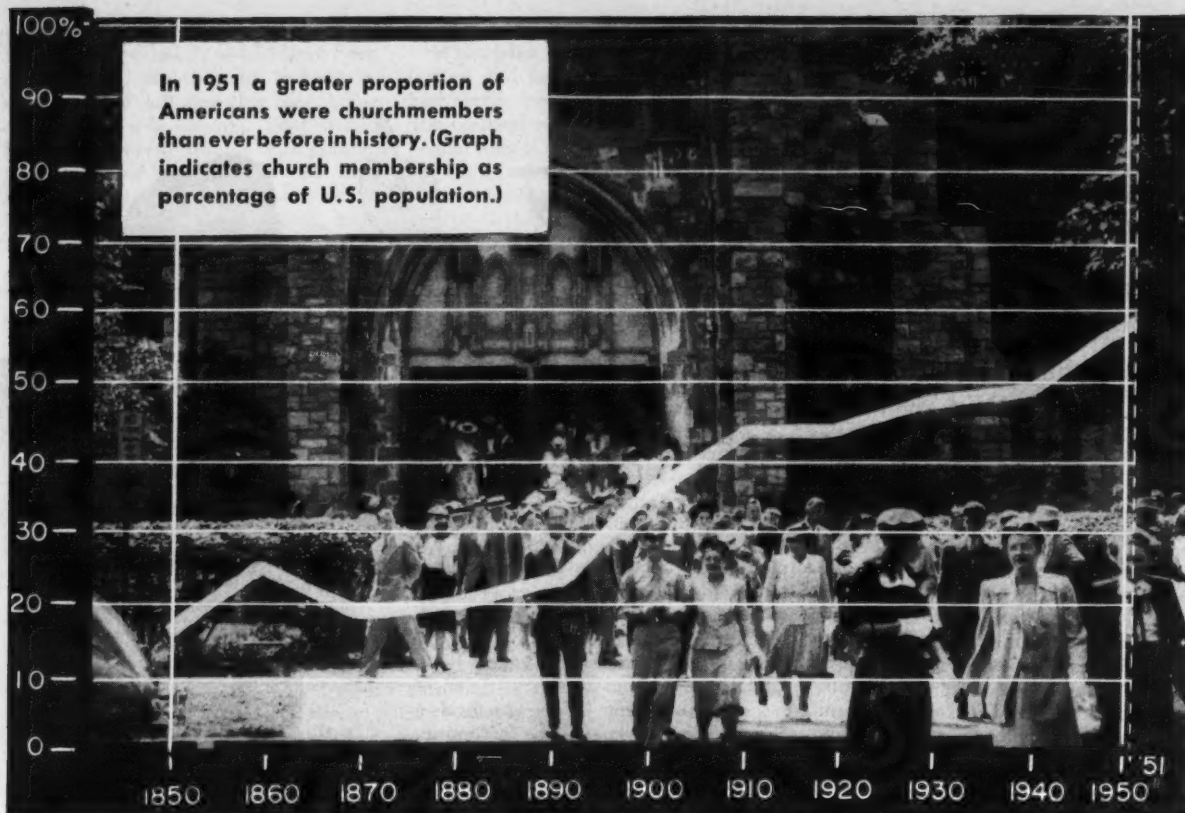
Toronto and undertake an unusual ministry there," Templeton says, explaining the beginning of another chapter in his career—a chapter probably without parallel in Canadian church history. Alone, and going entirely by faith, he organized the Avenue Road Church.

For a building Chuck secured a former Presbyterian edifice left empty by the union of two congregations when the United Church of Canada was formed. With a building but no members, Templeton began to preach, pray and to win converts. Within a year  
(Continued on page 82)



First full-time evangelist appointed by the National Council is Chuck Templeton. His wife was a Hollywoodite.





PHOTOGRAPH BY GENDREAU

# State of the Church

This latest U.S. church membership survey shows gains in all directions!

**T**HE STATE of organized religion cannot, of course, be accurately measured this side of eternity. Statistical surveys may count heads, but they cannot gauge zeal. The warmth of a churchgoer's heart, the degree of his commitment, the quality of his love for his brother — these, statistics do not reveal.

But although statistics do not tell everything, they tell something. And the latest survey of church membership proves that more people are members of more and bigger churches than ever before in the history of America. The Sunday schools of those churches also registered an impressive gain.

These are arithmetical facts that cannot fail to stiffen the morale of churchmembers and to give the lie to the dreary propaganda that organized religion is losing ground. Religion is gaining ground, and at a brisk pace!

In 1951, the total membership of 252 religious bodies in the United States climbed to 88,673,005. This

compares with 86,830,490 members in 1950. The net gain for the year was 1,842,515—hardly evidence of church weakness! Furthermore, in the twenty-six years since 1926, churches in America have chalked up an increase of 34 million members.

For many years CHRISTIAN HERALD made its own annual survey of church membership, long the only regular comprehensive study in the field. This year the National Council of the Churches of Christ takes over; the figures reported herewith have been gathered by that organization's Central Department of Research and Survey.

The National Council findings, which will be published in the 1952 edition of the "Yearbook of American Churches," show that religious groups have not only gained substantially in numbers, but that the total church membership is now equal to 58 per cent of the estimated population of

continental United States; that is, the 48 states and the District of Columbia. (To provide a meaningful comparison of 1951 church statistics with those of the year before, figures for 1950 are taken from corrected listings in the "Yearbook," '51 edition.)

The net overall membership gain of churches during 1951 was more than 2 per cent—sizeable indeed when one remembers that losses by death at the national rate of nearly 1 per cent had to be recouped before there could be any *net gain* at all. Percentagewise, the growth of Protestant bodies and the Roman Catholic Church was parallel—each with a 2.1 per cent increase. In numbers, the Protestant gain was almost double Roman Catholic growth: the Protestants netted 1,082,854 members; the Roman Catholics 606,702.

As of the end of 1951, in the United States, there were 52,162,432 members of Protestant churches, and 29,241,580 Roman Catholic members on record.

CHARTS BY IDA SCHEIB

CHRISTIAN HERALD

No new count for the Jewish community is available, the figure standing at the previous 5 million. The Eastern Orthodox faith reported a membership of 1,858,585, while other groups accounted for the remaining 410,408.

Not only were there more churchmembers in 1951 than at any previous point in the history of the nation, but there were more churches. In 1951, the U.S. had 284,592, a gain of 3,081 over the corrected figure of 1950.

That the major religious faiths have developed in about the same relation to each other during the last fifty years is further proved by the 1951 survey. Protestant memberships made up about the same percentage of all church affiliations, as in 1950, and also the same as in 1906.

**F**OR a realistic picture of the relationships of major faiths, one must keep in mind the customary variations in defining church membership. The Roman Catholic Church counts all baptized persons, including infants. Judaism regards as members all Jews in places having congregations. The Eastern Orthodox churches include all persons in their nationality or cultural groups. Most Protestant bodies count only persons who have attained full membership. Probably 90 per cent of Protestant members are over 13 years of age. But many Lutheran bodies and the Protestant Episcopal Church now report as members *all* baptized persons, not only those confirmed.

While churches of all faiths were growing, so was their educational branch, the Sunday school. In 1951, in all religious bodies, there were 250,877 Sunday schools, with 2,998,741 teachers and officers and a total enrollment of 30,685,149 persons. (Significantly, Sunday schools were fewer than churches by more than 30,000.) This enrollment represents an increase of more than 909,000 over 1950's figure of 29,775,357.

Although statistics on the number of clergy are incomplete, they show the total number of ordained persons in 1951 as 300,990, and the number of pastors having charges, 181,123. The wide variation between the two figures may be accounted for by the fact that many pastors leave the ministry for other occupations, or for retirement, while their names continue to be listed.

The need for on-the-job-pastors is apparent, when one balances 181,123 "working" preachers against 284,592 churches of 1951. The increase from the reported 285,014 ordained persons and 169,328 pastors reported in 1950 did not take up the slack.

The average number of members per church is higher in 1951 than in 1950, and the increase over the year

1926 is startling. Latest figures show that the membership in religious bodies works out to 312 members per theoretical congregation; while in 1950 the figure was 304 and in 1926 it was 235.

The National Council gathered its information by mailing a questionnaire to the statistical officers of all known religious bodies. In many cases, totals for years prior to 1951 have had to be used, because figures are not reported annually by many religious bodies. The Church of Christ, Scientist, does not furnish figures at all because of a regulation of that body which forbids "the numbering of people and the reporting of such statistics for publication." All of which means that if the total for 1951 is in error, the error is in the direction of understatement of the strength of religion in America. The actual total is probably greater by some few millions.

CHRISTIAN HERALD's analysis of National Council findings indicates that the leading Protestant denomination, numerically, is still the Methodist Church, with 9,065,727 members, an increase of 130,080, or 1.4 per cent, over their "Yearbook" figure for 1950. In second place is the Southern Baptist Convention, with 7,373,498 mem-

bers, for a gain of 293,609 members or a rousing 4.1 per cent.

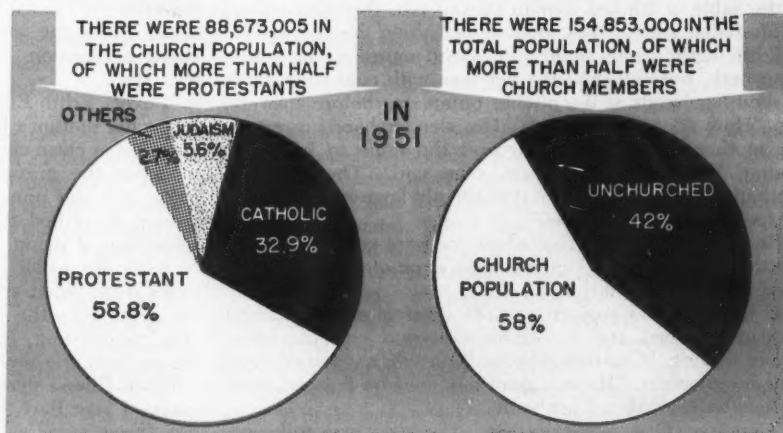
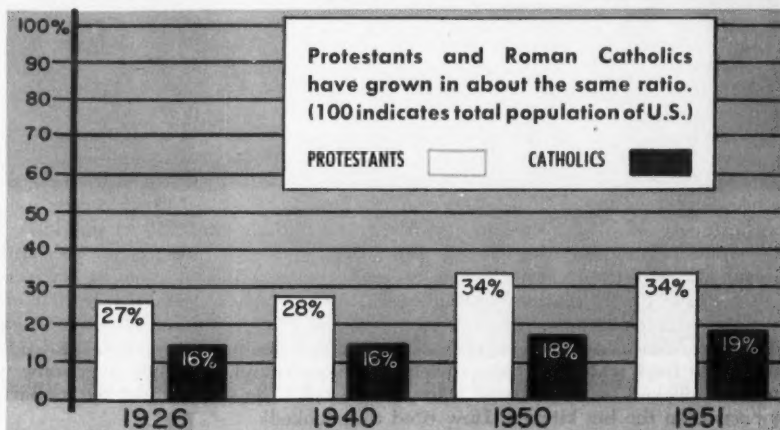
If all "Baptist" bodies were put together, they would have 17,155,905 members, constituting 32 per cent of Protestantism, and 19 per cent of the total church membership in the United States. All religious groups wearing the name "Methodist" total 11,514,919, and make up 22 per cent of the Protestant camp and 12 per cent of churchgoers of whatever faith. "Lutheran" bodies together total 6,146,700, constituting 11 per cent of the Protestant household, and 6 per cent of all faiths.

**P**UT together all brands of Baptists, Methodists and Lutherans, and the overwhelming total is 34,817,524, or 39 per cent of the aggregate of members of all religious groups in America, and 66 per cent of all Protestants.

Such is the story on 1951—and an encouraging story it is.

Granted, the statisticians can't punch keys on an adding machine and find out how capably churchmembers will meet the issues of this crisis year upon us. But the adding machines do indicate that we have the raw material for turning America rightside up.

And *that* is worth noting!



# Something Special

Reluctantly, Edith Ellen came back to her parents' cabin.  
She didn't know her bluebird of happiness lived there . . .

By FERN VANDYKE SPINDELL

ILLUSTRATOR: KURT KINT

**T**HE morning sun played across the quilt on Edith Ellen's bed. Before she was fully awake, she had, from long force of habit, swung her legs over the bed, and sent experimental toes along the floor in search of her slippers.

From the yard came the asthmatic whine of a lawn mower, and the drawl of her father's voice "carryin' on" with the dogs. A vision of her mother's big soda biscuits swam before her eyes, and she had a feeling of nausea at the well-remembered smell of boiled coffee and fried pork. After all the breakfasts of orange juice and rolls in the college campus club, the thought of heavy food made her feel sick.

She stood up slowly, filled with an almost overwhelming loss at the absence of so small a thing as a morning shower. She had a sense of unreality, of not belonging anywhere; surely not in this room of her childhood. She remembered the years of her mother's patient toil, saw the fresh straw tick on the bed, the handmade rugs, the cherished wash bowl and pitcher, the new bar of sweet smelling soap in the ironstone china dish, tidies on the chairs—and the same family pictures on the wall. She looked at an enlarged snapshot of ten little girls, her own face freshly scrubbed, shiny beneath small braids. "Innocents," she said bitterly, "ten poverty stricken innocents, on their first day of school."

Turning from the photograph, she dressed hurriedly, ignoring the fresh water and clean towels on the washstand. Her heels clicked on the narrow stairs as she ran to join her parents in the big kitchen. How tired they looked!

"Well, Kitten?" Her father was in his chair at the head of the table, a fringed napkin tucked into the open collar of his faded shirt. "How does it feel, bein' home again?"

Edith Ellen's wan smile and "Good morning" included them both, but she splashed her face with cold water and washed her hands at the pitcher pump sink before answering. "How does it feel, Dad?" Her slender hands caressed her mother as she walked around the table to her own chair. "Well, familiar at least," she said. "The smell of Mother's coffee and the sound of the old lawn mower make me feel about nine years old."

Her father nodded. "That's how we want you to feel, like a little girl again. But you must eat some of your mother's good food, you're too thin."

If Edith Ellen's answer was not satisfactory, her father was undisturbed and he drank a second cup of coffee before leaving. "Goodbye," he said, turning to look at them over his shoulder. "Have a good day, and be finished with all the chit-chat when I get home."

"Goodbye, Dad. We'll do that." The girl's eyes followed

her father as he walked down the garden path, then turned again to her mother.

Edith Ellen's mother sat erect in the cane-bottomed chair, the sleeves of her clean house dress buttoned around thin wrists, and her graying hair drawn smoothly back to form a bun at the nape of her neck.

"Is there something you want to tell me, child?" she asked. "Or would you rather not talk about whatever is troubling you?"

The understanding voice gave Edith Ellen a feeling of reality, and the first crumb of comfort in a homecoming which had seemed diminished and drab. It was comfort apart from things material—it was a day of long ago, when they had found the lost puppy, or mended the broken doll; it was all the days when her mother had found the power to make things right, not only for Edith Ellen, but for other children. For the first time in weeks the lump in her throat was not one of rebellion.

"Yes, Mother," she answered, "I do want to talk about it. Maybe I shouldn't, for it is something I must decide." The girl traced the pattern of the red-checked tablecloth with the tines of her fork. "Bart wants to turn down the position with the Boston clinic, and be a village doctor. He has some far-fetched idea of service, of consecration, of going back to Captown, where he was born, and hanging his shingle over some weather-beaten door. Oh, Mother, can't you just see it—Bart, burying himself alive?"

**H**ER mother sat with folded hands, and the only sounds were the girl's quick breathing and the ticking of the kitchen clock. Then she said quietly, stating a fact rather than asking a question, "And you don't want that. But you do love Bart."

"Love?" Edith Ellen repeated the word, her eyes focused above her mother's head. But she wasn't seeing the shining windows or clean curtains; she was seeing Bart, in the moonlight, on the graveled path of the campus, hearing his voice, sad and unnatural. "Darling, believe me, you can't forever be pulled this way, then that; you must settle on some plan of living, then be that kind of person. Life can't be made up wholly of what one gets. We must give, too; that's really what counts." She could see again the look in his eyes, hear the tenderness in the voice that pleaded, "Oh, my darling, let go of bitterness. Let the world see the real you, the one I know—and love."

Edith Ellen's eyes came back to her mother's face. "Of course I love Bart. I love him very much—too much to see him throw away a brilliant future and be a nobody. Can't





Her father dropped an arm about Edith Ellen's shoulders. "Anybody can buy fish, but them's special," he said.

you just see us in Gaptown—no money, no position, not even a decent place to live?"

The girl's voice rose with emotion. "He has worked so hard, starved—almost, to get an education. If he takes the Boston job he could really be somebody!"

The older woman put her cup in its saucer. "Are you sure," she asked, "that you are thinking only of Bart?"

The girl's eyes were wide, with a look of hurt unbelief. "I'm sorry," her mother's words were measured, "but I must say this. All your life you have had the best we could give; your brothers have sacrificed gladly that you might go to school, and Dad has given more than you know. That is what love does. Love gives, and asks nothing."

It was like an echo of all Bart had said on that night she received her college diploma. "You resent life," he said, "yet you clutch life to you. You take from it, but are unwilling to give. Giving is only another word for love—and love, Edith Ellen, gives."

The remembered words ringing in her ears, she left the

table, the screen slamming behind her as she plunged out the kitchen door.

She dropped down in the old swing on the back porch and tried to think back. What kind of little girl had she been? Was she selfish, as Bart and Mother accused? That was long ago, and the little girl she remembered, clean and neat in the dresses her mother had made, was quiet and shy. She could see herself, wide-eyed, watching the children in the big house where her father worked as gardener. Why couldn't she live like the people in the big house? she had wondered. Why? The eternal question mark had punctuated her thinking, and early she had learned to expect no answer. Resentment burned within her.

"Giving—service to others," Bart had said. But it wasn't that simple. That couldn't be the answer.

"I'll start dinner, Mother," she said. It was late afternoon, and the fires of bitterness were low.

"Oh, never mind." Her mother hesitated. "Unless you want to make hush-puppies. (Continued on page 88)



The author is minister of the Sellwood Methodist Church, Portland, Oregon.

# Courage in the Commonplace

TEXT: "For who hath despised the day of small things?"—Zechariah 4:10

By RAYMOND E. BALCOMB

**M**OST OF us are not called to heroic, spectacular roles. As Paul could write to his Corinthian church and say that not many of them were wise according to worldly standards, that not many were powerful, not many of noble birth, so we might say that not many of us are empire builders or international statesmen or five-star generals. Most of us find our lives cast in the humdrum routine of the commonplace. There is little that is novel, or exciting, or spectacular about our duties or the way in which we do them. They are just ordinary pursuits.

Of course, the greatest experiences of life are all of the common garden variety: we all are born, secure some sort of work or employment, find friendship and companionship, and we all die. The pattern is the same for all of us.

How we react to that pattern, however, makes a world of difference.

Almost any marriage counselor has known of a vivacious, well-groomed girl who "got her man," and then let herself go—let herself become slovenly, unpunctual, unattractive. As she saw happiness slipping from her, perhaps her home breaking up, she was broken-hearted and bewildered. "I'm devoted to him," she sobbed. "I would do anything for him." Anything, apparently, but fix her hair and mend her housecoat. It was her reaction to the commonplace things that ruined her life. The shoe, of course, fits the other foot also; many a husband "settles down"—ominous phrase!—into a monotonous rut that gets deeper and deeper, to the

frustration and despair of his wife.

The Book of Ruth, it seems to me, has a message for just such a situation. It is a chronicle of courage in the commonplace. Its characters and events are all as common as rainwater—a family that moved because of the pinch of economic circumstances; a father and two married sons who died, leaving three widows; a girl who went to work for herself and a boss who fell in love with her; all topped off by a shrewd mother-in-law! There is not an unusual character or incident in the book.

Let's look at the story together to see what it says about achieving courage in the commonplace.

FIRST OF ALL Ruth, the heroine, *took life in little pieces*. She didn't try to see the end from the beginning. She didn't try to plot her life months in advance. When her husband died, she just stuck by her mother-in-law. She didn't decide then that she'd never part from her; she waited until they came to the border between Moab and Israel before she made her decision to go on to Bethlehem. When she got there, her first thought was for the present, not for the future. She seized the first job she could lay her hand to. Even then, she just took things as they came. The result was that an eligible bachelor became interested in her and eventually married her. She kept up her courage in the commonplace by taking life in little pieces.

The commonplace of Robert Louis Stevenson's life was poor health. Always frail and sickly, he early con-

tracted tuberculosis. In one of his letters he wrote: "For fourteen years I have not had one day of real health. I have wakened sick and gone to bed weary, and yet I have done my work unflinchingly. I have written my books in bed and out of bed, written them when I was torn by coughing, written them during hemorrhages, written them when my head swam for weakness."

As a matter of fact, one of his most careful and thoughtful essays—the one entitled "Technical Elements in Style"—was written while he was in bed. Once after a severe hemorrhage his right arm had to be bound in a sling, and so he scrawled with his left hand some of the gay poems enshrined in "A Child's Garden of Verses." When the doctor forbade him to talk, he tried to dictate in the deaf and dumb alphabet a portion of the book he was writing.

**H**OW could he do it? Well, he accepted his ill health as it came, day by day, year by year. He took it in those little pieces.

James Gordon Gilkey tells of a woman whose husband had died suddenly and without warning, leaving her utterly alone. She said, "I have learned this: When the day begins, all I have to do is carry on till noon. When noon comes, all I have to do is last till evening. Then the day is nearly over, and I don't have to face another day till another day comes. I'm taking life in little pieces. That's how I keep going."

Life, when taken in little pieces, has  
(Continued on page 79)



Real hospitality extends from dinner invitations to sustained, mutual interest. Below, girls from America and Ecuador.



# 30,000 GUESTS *On Your Front Porch*

By HERRICK B. YOUNG

One day the foreign students on our campuses will return to their own lands. Will they take with them genuine understanding of our own country and its faith?

**M**ORE than thirty-one thousand young men and women from 126 different foreign countries are attending our colleges and universities this year. It is the unparalleled opportunity of American families to show these potential leaders what our country is really like.

Some of these days they will be going back to their own lands. What impressions will they take with them? What will they tell their friends about America—about Christianity as it looks close up—about you? If they go back with a cynical and disillusioned outlook on life, they can quickly undo the work of generations of missionaries and statesmen. Many—but not enough—families who live in or reasonably near college towns have proved to lonely youngsters far

from home that America has a heart and a great friendly soul. "I was a stranger, and ye took me in" is the enduring memory of hundreds of foreign students who have been welcomed into the homes of hospitable families.

I wished for such a family one blustery March day when I was on the campus of an upstate New York college. I was hunting for a Korean graduate student who had arrived at the end of December and whose letters reflected a loneliness and yearning for friends. A friend of mine had chanced to be on the transpacific plane with him and had discovered that he had been a Communist, had studied in Japan, had escaped from the Soviet northern zone of Korea to the American zone in the south so that he could be free to think





International Student Council sponsored a spring trip to the nation's capital.

as he chose. Now he was in America in a wistful search for Truth.

The chaplain of the university had heard of the young Korean and was anxious to help me locate him. We found the youth in the library stacks. He was pitifully grateful for the opportunity to talk with me, for I had been in his native land and knew his recent traveling companion. With alacrity he accepted an invitation for lunch. His money was gone. He had not heard from his family for fifty days. A cable to his father had produced no results. Proud and shy, he had resorted to eating canned meat in his little barracks room. A stomach upset with audible nausea led a young veteran in the next room to go in and see him.

"Have you gone to church since you've been here?" I asked.

"No, I am not familiar with your

customs and would not know what to do," he replied.

"Would you like to go?" I pressed.

"Yes, I feel very small in this country and feel the need of understanding God as never before."

"Have you been in an American home since you came?" I inquired.

"No," he said—and I wondered what he thought of America's vaunted friendliness at the moment.

But to make our good intentions count most, we have to know something about these young people. The foreign students in this country fall into three groups: those who are Christians or sympathetic to Christianity; those who are fanatically hostile to Christianity; and the largest group, those who are neither hostile nor friendly to Christianity, but have as their motivation in life an interest in science, politics

or money-making. The approach to each type of student must be different, or all will be antagonized.

The Committee on Friendly Relations Among Foreign Students at 291 Broadway, New York City, is attempting to bridge the gap between the foreign student on the American campus and the churches of the particular community. This Committee originated under the sponsorship of the International Committee of the Y.M.C.A. but has since broadened its base to include representatives from the Foreign Missions Conference, the Home Missions Council, the Y.W.C.A. and the Student Christian Movement.

It is obvious that if the Korean student carries home with him a warm impression of genuine Christian love, the work of missionaries in Korea will be much more effective. On the contrary, if the student is friendless and feels left out of Christian fellowship, he will think that our faith is empty.

The world is at our door. It is not enough to invite an occasional foreign student for dinner and ply him with questions as to what he eats in his native land and what the "queer" customs are. Hospitality involves a genuine, sustained friendliness which will make the foreign student feel free to drop in with all sorts of questions and



Against a backdrop of historic landmarks, America's rich past comes to life.

N.Y.'s Gov. Dewey welcomes busload of students to Albany.

Wappingers Falls, N.Y., church entertains students annually.



problems. And some day will come the religious problem, on which there can be major help from the Christian friend.

Many foreign students are already skeptical about Christianity. Their faith is in science and technology and they are quickly able to confound the average American student who is only a hereditary Christian. A letter from an American undergraduate in a California university illustrates this point:

"I need a book on comparative religion and also a good simple book on the definition of Christianity, explaining what it is, why it is, and everything about it. The foreign students here have got us over a barrel and it is very uncomfortable. Send the book C.O.D., or tell me how much it costs and I'll give you the money. I need the comparative religions in order to find where Christianity has it over other religions."

An important part of the program of the Committee is meeting the new student at the "front door." When the official admittance by the university is mailed to the student overseas, a printed slip is included, advising the student to inform the Committee of his plans for arrival. A corps of volunteer churchwomen has been trained for service at several ports of entry.

The first day or two is spent in helping the newcomer adjust to our ways of



In Washington, Greek ambassador explains points of interest to eager group.

life. Without the friendly aid of Christians, the simple matters of getting a haircut, shopping and coping with American slang often create an inferiority complex and hostility in the minds of the new arrivals. A telegram is sent ahead to the student's destination, railroad tickets are purchased and everything is prepared so that he or she will be met at the destination by another friendly man or woman.

A recent two-day conference of interdenominational church leaders took a careful look at the implications of the foreign student program, as far as Protestant churches are concerned. One evening was devoted to listening to a group of foreign students. As they frankly described their experiences in this country, there were red faces among the Americans.

The presence of these 31,000 foreign

students on American campuses is a challenge to every branch of the Christian Church. A redoubled effort is needed if these splendid young people are to return to their native lands with a real understanding of the Christian origin of our concept of democracy.

As the president of a Japanese university put it recently, "We have been taught to believe that each of us is somewhere on the ladder extending from earth to God, but that some are born closer. You Americans believe that you are all equidistant from God. We can't understand democracy unless you help us understand Christianity."

Around us are Nigerians, Japanese, Latin Americans—thirty-one thousand of them. Right where you are you may have the chance to be not only the voice of America, but the voice and hands and heart of the Master. **END**



Chartered bus carries students bound for sightseeing tour of Washington, D. C.

I.S.C. holds weekly social evenings at a New York Y.M.C.A.



Ohio State foreign students plan trips to local communities.





*Woman's Place*  
IN THE CHURCH  
EDITED BY *Jane Kirk*

**YOU CAN HAVE A**

## *Live-Wire Sewing Committee!*

**Y**OUR SEWING committee will be just what you make it—a friendly, happy group coming for the love of working together, or the faithful few who doggedly stand by.

Sewing for those in need has long been one of the greatest services churchwomen can render to the local or world community. There is a spiritual lift to be gained from being as personal as possible in your giving—to experience the satisfaction of producing attractive little garments and knowing exactly who is going to wear them. But why do so few women avail themselves of this opportunity to serve?

The sewing committee of the Reformed Church, Bronxville, N. Y., found the answer. Step into their room any Sewing Preparation day throughout the year, hear the pleasant buzz of conversation mingled with the hum of six sewing machines and the power cutter, see the little circles of women, heads bent over their work, and you too will have the answer. They are working together.

When Mrs. Wayne A. Kivell took

over as sewing chairman, she began asking friends why they didn't come to the sewing-committee meetings. One answer was typical of others: "I went one time, was stuck at the same job the whole day, and never got to speak to a single soul."

She realized that women who have time to devote to sewing are usually those with few family demands who are looking for some sort of companionship outside their homes. Spending a day in solitary sewing doesn't offer a very inviting prospect, and unless they feel the pull of duty, they will find excuses to stay away.

In the last two years the sewing committee of the Reformed Church has increased from 10 regular workers to an average of 25 to 30, and Mrs. Kivell sets this down to better opportunities for friendliness. She has made an effort to put people to work in groups, to draw up a chair beside someone who hasn't as a matter of course started talking with others, to introduce new arrivals to this individ-

ual, and to get conversation going. She has seen to it that no one is left alone long at a sewing machine. One or two other ladies usually draw up chairs alongside and do handwork. Two ladies work together at the cutting table and two work at a table laying out the proper findings for various garments.

Mrs. Kivell always asks her workers what they would like to do best, rather than risk putting someone at a task which she particularly dislikes. And she overcomes boredom by varying the work during the day.

It had been customary for the group to bring their own lunches and munch more or less privately on their own sandwiches. Mrs. Kivell experimented with all sitting down to lunch together, and found it created much greater friendliness. All the ladies enjoyed the pause for food and brief devotionals and went back to work refreshed. So it is now the custom for each one to take her turn preparing lunch in the church kitchen for the whole group—something very simple, such as soup or a salad. Lunch costs each lady 25c.

ILLUSTRATOR: SYLVIA HAGGANDER

CHRISTIAN HERALD



Expenses for food supplies come to approximately \$5, and anything left over can be spent for sewing needs.

Now let's take a peep into the storeroom of the sewing committee where are neatly shelved patterns, findings, materials, as well as the finished products. Open this cupboard and you will find row upon row of gay, colorful girls' dresses. Open that and you find darling suits for little boys, shirts for bigger ones. In the next you find the dearest of baby clothes. In still another, pretty, durable pajamas and underthings.

The impressive list of work turned out annually by this group—3,270 surgical dressings and 1,282 garments—is evidence that it pays to encourage friendliness and good fellowship in the sewing committee. In the last year the sewing chairman has had to seek new fields in order to find work for all the willing hands to do. She contacted the Domestic and Foreign Missions of New York City and was given the name of an Indian Orphans' Home in Winnebago, Nebr., to add to her list of charitable institutions receiving aid. Already the ladies had been providing many things requested by the Family Service Society of Yonkers, N. Y., the Family Consultation Service of Eastchester, the Kentucky Mountain Work of Annville, Kentucky, the Public Health Nursing Organization of Eastchester, and an occasional layette for the local hospital. The group also sponsors a special Lenten sewing during the Wednesdays in Lent for a Mission Hospital in Kuwait, Arabia.

One of their layettes consists of two nightgowns, kimonos, sacques, bibs, blankets and pairs of booties; six diapers and six safety pins, a slip, a dress and a cap. During the past year garments made by the group included the following: *Layettes*: 47 dresses, 47 slips, 98 nightgowns, 98 kimonos, 98 sacques, 102 bibs, 30 pairs booties, 99 blankets, 36 bonnets, 14 rompers, and 294 diapers. *General sewing*: 46 girls' dresses, 46 slips, 12 sunsuits, 26 pajamas, 91 pairs of panties, 22 shirts, 22 boys' pants, and 28 pairs of socks.

Naturally, all this sewing is not done by 25 or 30 women. The work of the sewing committee on Sewing Preparation day is to prepare handwork to be done by the entire women's society, consisting of 200 members, during their all-day meeting once a month. The sewing committee handles all cutting, gets all the machine stitching done, hems turned up and basted, ribbon ties cut and pinned in place. Diapers may be hemmed by hand or on the machine. Surgical dressings are made only during the all-day meetings. The work is carried on all through the year, except for July and August, and

sewing is taken outdoors when weather permits. Only a few women want handwork to take home; the rest is done at meetings.

The women's society allows \$500 per year for sewing materials. With this the sewing chairman buys large bolts of material at wholesale prices, as well as supplies such as laces, edgings, thimbles, tape measures, rickrack,

tape, pencils, scissors, rulers, buttons.

Mrs. Kivell believes in asking people what they'd like to do. Then you can generally get the woman who is expert at the sewing machine to do your stitching while a specialist in feather-stitching will be finishing layette pieces.

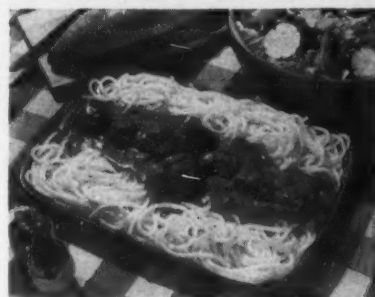
This Reformed Church group has one woman who is expert at making  
(Continued on page 34)

## Soups for Shortcuts

**P**ERHAPS you have already discovered in your home cooking how many corners you can cut by using condensed soups. It's also true of cooking for your church activities. Now a dozen large-quantity recipes using soups for shortcuts have been prepared on card files and are available for the asking.

Some of your favorite dishes are represented; meat loaf, macaroni and cheese (with a special tomato-soup sauce), chili con carne—selected for their delicious eating quality, economy and ease of preparation. Each recipe is designed to use the large-size 50-ounce cans (6½ cups) of soups and serve approximately 50 portions. In some instances they are accompanied by suggested menus. This month we give you this collection's recipe for spaghetti with meat balls.

Interesting soup combinations make simple and delicious meals for small groups. Suggestions are given in a special section of a new booklet, "Cooking with Condensed Soups." This includes more than 100 tantalizing recipes for using soups in home cookery. Ideas for soup combinations include: tomato soup blended with chicken gumbo, beef, or clam chowder; mushroom soup combined with chicken



For delicious eating, try spaghetti and meatballs cooked in tomato-soup sauce.

noodle or asparagus; pea soup with Scotch broth; celery soup with beef or chicken noodle; vegetable with Scotch broth or beef noodle.

Another section of this booklet gives inspiration for good things to serve with soup — everything from plain crackers to popcorn, dry cereal and potato chips. Garnishes could be whipped cream with horseradish, chopped chives, chived parsley, sour cream, lemon slices, grated cheese, etc. If you wish a copy of "Cooking with Condensed Soups" and/or "Campbell's Quantity Recipes," address Anne Marshall, Director of Home Economics, Campbell Soup Co., Camden 1, N.J.

### Large Quantity Recipe File

#### SPAGHETTI WITH MEATBALLS (for 50)

|                                     |                       |                                  |                           |
|-------------------------------------|-----------------------|----------------------------------|---------------------------|
| Garlic, mashed . . . . .            | 15 large cloves       | Black pepper . . . . .           | 1 teaspoon                |
| Minced onion . . . . .              | 1½ quarts (2½ pounds) | Condensed tomato soup . . . . .  | 3 cans (3 lb. 3 oz. size) |
| Olive or salad oil . . . . .        | 2½ cups               | Water . . . . .                  | 3 soup cans               |
| Ground beef . . . . .               | 7 pounds              | Lemon juice or vinegar . . . . . | 1 cup                     |
| Bread crumbs . . . . .              | 3½ cups               | Salt . . . . .                   | 1 tablespoon              |
| Milk . . . . .                      | 3 cups                | Sweet basil . . . . .            | 1 tablespoon              |
| Eggs . . . . .                      | 7                     | Sage . . . . .                   | 1 tablespoon              |
| Minced parsley . . . . .            | ½ cup                 | Thyme . . . . .                  | 1½ teaspoons              |
| Salt . . . . .                      | 3 tablespoons         | Red pepper . . . . .             | 1½ teaspoons              |
| Thin spaghetti (uncooked) . . . . . | 7 pounds              |                                  |                           |

Mash garlic in a large heavy skillet; add onion and oil. Lightly mix together the beef, bread crumbs, milk, eggs, parsley, salt and pepper; form into 100 balls weighing about 1¼ ounces each. Brown meatballs, garlic and onion in oil. Add soup, water, lemon juice and seasonings; simmer 1½ to 2 hours, or until slightly thickened. Cook spaghetti in lightly salted water until tender; drain. Pour 4½ ounces of sauce over each 7 ounces of cooked spaghetti. Sprinkle with grated Parmesan cheese if desired.

—Courtesy "Campbell's Quantity Recipes"

## PROJECTS THAT PAY

**T**O BUY choir robes would have meant an expensive burden to the little Church of God of the Abrahamic Faith of Burr Oak, Ind. Yet they wanted their church to be representative in every way, so the thrifty women undertook to make their own.

This January, Mrs. Harry A. Sheets, the pastor's wife, who is also organist, wrote to CHRISTIAN HERALD's Woman's Place department for a choir robe pattern. This was supplied, and the group set to work. They selected a black Fruit of the Loom fabric, which the choir director purchased from his local department store. Material for the white collars was donated by a woman who had a piece of suitable fabric on hand. With two sets of detachable white collars, the robes can

be kept looking spic and span. The average cost of the thirteen robes came to \$2.35 each.

All robes were long—eight inches from the floor. With the exception of the organist's robe, all sleeves were made longer than the pattern allowed, measuring so that they would reach to the middle thumb joint. Neck gathers were adjusted and sewed to a straight strip of black material two inches wide, or one-half inch wide when finished. For the men's robes, necklines were adjusted so that they allow the points of their white shirt collars to show.

For economy in use of material two women worked together to do all the cutting. From the diagram sent by CHRISTIAN HERALD, paper patterns

were drafted for each of three sizes. A robe was cut and made in each size, so that they could determine the most suitable size for each member, at the same time noting adjustments for hem and sleeve length.

Choirmembers who could sew made their own garments. One good seamstress, not a choirmember, volunteered her services for those who could not sew. Another, who could not assemble her garment, helped by doing the handwork for several others.

The entire membership of this little church numbers only 70. All are of moderate means; many are tithers. And yet, in the past year and a half, new pews have been installed in the sanctuary, a new church model Hammond organ has been purchased, new songbooks added and a \$10,000 annex to the church has been completed. Only for the last item was it necessary to borrow money, and the indebtedness has been paid off rapidly. A small white cottage behind the church for the pastor and his family was previously bought and entirely paid for in three-and-a-half years.

How did they accomplish all this? The Ladies' Aid spearheaded activities. Apple-butter making brought in a tidy sum last fall. This was done in true Pennsylvania style in large copper kettles over an open fire outdoors. They used three kettles each time and boiled twice. With many of the apples donated by farmer members, they realized a nice profit from their labor; apple-butter bring \$3 a gallon there.

The ladies have also been successful in catering for various organizations. For the past five years they have served the twice-monthly dinners for the Lion's Club of Culver, Ind. For the last three years they have served the Culver High School alumni banquet. The ladies have become well known in the community for the excellent quality of their well-planned meals and for the system of rapid service they have developed. Their all-time record was set when they served 292 plates in twelve minutes.

If you would like the pattern for choir robes used by this group, fill in the coupon directly below.

7309

Now I Lay  
me down

513

### FOR THE CHILD

**7309.** Here's your child's favorite hassock! Perfect for TV viewing. Make with upholstery fabric or ticking—yarn or rug-cotton mane and tail. Pattern; directions.

**513.** For that new baby—his own prayer panel! Simple cross-stitch; other easy embroidery. Transfer of panel 11x19½ inches. Lovely framed or lined.

**501.** Here's a darling outfit for your little girl! Jacket is crazy shell-stitch; skirt is treble crochet. Crochet directions in sizes 4-10 included.

Send **TWENTY FIVE CENTS** (in coin) for each pattern to: **CHRISTIAN HERALD**, 223, P.O. Box 162, Old Chelsea Station, New York 11, New York. Twenty Cents more for the new Needlework Catalog.

501

Woman's Place Dept. (9-52)  
Christian Herald  
27 East 39th St., New York 16

Please send me the Choir Robe pattern. I enclose 15c (in coin) and a large, stamped, self-addressed envelope. (Requests without an enclosed envelope cannot be filled.)

Name.....  
(Please Print)  
Address.....  
City..... State.....

## MAKE A NEW ALTAR CLOTH

**D**OES your church need a new altar cloth or communion table linens? Here's inspiration for some of you ladies who are handy with a needle. A lovely new wheat motif has been developed and brought out in an embroidery pattern suitable for altar cloths, chalice veils, pulpit antependiums and lectern hangings. The pattern also includes instructions for using the design for tablecloths and napkins for home use.

In making an altar cloth, a simple way to determine how much fabric you need is to drape a sheet over the altar, then pencil or pin lines where cloth is to be hemmed. Allow a  $\frac{1}{2}$ " hem, measure the sheet after penciling or pinning, and you have the proper quantity of cloth. Because different altars are different sizes, it is better to determine exactly how much fabric you will need before purchasing it.

The pattern includes transfer designs for embroidering  $4\frac{1}{4}$  yards of wheat banding  $4\frac{1}{4}$ " wide; eight single wheat sprays  $3"$  x  $4\frac{1}{4}"$ ; four pairs of double wheat sprays  $4\frac{1}{4}"$  x  $4\frac{1}{4}"$ ; on "IHS" which measures  $4"$  x  $6\frac{1}{4}"$ ; one smaller "IHS" measuring  $2"$  x  $3\frac{3}{4}"$ ; two styles of crosses in three sizes. Four crosses of each size ( $1\frac{1}{2}"$ ,  $2\frac{1}{4}"$ , and  $3"$ ) are included.

A leaflet illustrating an embroidered table cloth and giving complete instructions for embroidering and designing altar cloths using the wheat, crosses, and "IHS" symbols is included in each pattern. There are also instructions for using sewing-machine embroidery as well as hand embroidery. The transfer embroidery designs included in the pattern are to be stamped on the fabric with a heated iron. Order at your McCall's Pattern counter or prepaid from the McCall Corp., Dayton 1, Ohio. The price is 45c.

## QUILTS FOR WEDDING GIFTS

**A**FRIENDLY custom serves as a close bond for the members of the seventeen-year-old Willing Worker Sewing Club of the Frazer Presbyterian Church, Malvern, Pa., writes Mrs. Hannah M. Rile. Upon his marriage every young man whose mother is a member of the sewing society or ladies aid receives a lovely patchwork quilt made and presented by the members.

Meetings of this group are held once a month in the homes of the members, who are active in collaborating with the Missionary Society in collecting, mending, packing and shipping new and used clothing. They also sew for the Needlework Guild of America and have made a number of other things on special order.

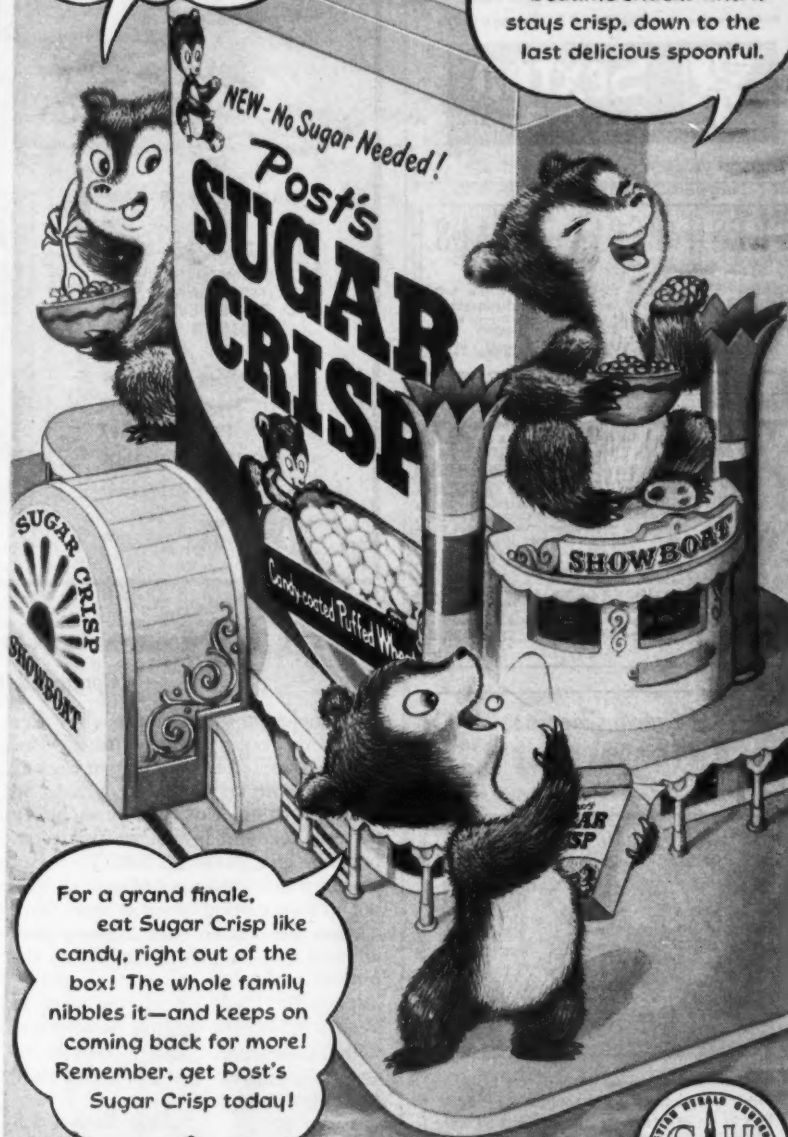
(Woman's Place continues next page)

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## Church Groups RAISE MONEY Easily!



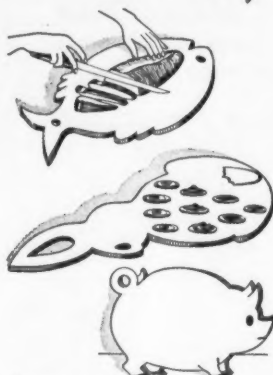
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## The Home Workshop



6 DESIGNS FOR  
CUTTING BOARDS  
AND COASTERS



PATTERN 217

CUT OUT OF  
WOOD WITH A  
JIG SAW OR  
A HAND  
FRET SAW

**YOU LIKED** the workshop patterns by Ruth Wyeth Spears which we offered you in March, so here are more ideas that will make good sellers for your bazaar. Clever cutting boards and coasters may be simply cut out of wood with a jig saw or a hand fret saw. They're easy to make and easy to sell.

Even if you've never tried your hand at painting trays, you'll find that the directions for this pattern will enable you to decorate trays rivaling those you see in expensive shops. Pattern tells how to choose right materials, colors and finishes and how to transfer the designs.

Send 25c (in coin) for each pattern you'd like to have to: Workshop Pattern Service, CHRISTIAN HERALD, Bedford Hills, New York.



EARLY  
AMERICAN  
ROSE DESIGN  
FOR RECTANGULAR OR  
OVAL SERVING TRAYS

BIRDS FOR ROUND  
LAP TRAYS

HAND PAINTED WITH  
PATTERN 329

## YOU CAN HAVE A LIVE-WIRE SEWING COMMITTEE!

(Continued from page 31)

buttonholes on the machine; she takes care of that entire activity. Any special work is handled by one or two regular workers, who know exactly how to do it. For cutting, the ladies use heavy patterns made of brown wrapping paper stiff enough to lie flat. They can place up to eight layers of cutting flannel on their cutting board at once, mark around the pattern with a heavy pencil, and then, as one lady follows the outline with a power cutter, another attends her, holding up the wire to keep it from disarranging pattern and material. Instructions as to how to assemble the garment are penciled right on the patterns used.

Little scraps of outing flannel left over are made into booties and bibs. Scraps from dresses and suits may be turned into rompers and sunsuits. Whatever is too small for these purposes is given to the Red Cross for stuffing toy animals. There is no waste.

Maybe the methods of this group

will give your group fresh inspiration. Has your interest in sewing slackened because there seemed to be little need in your community for this type of contribution? Contact your denominational mission board, and they can give you plenty of worthwhile causes which will welcome all the sewing you can do and more. Be sure that you keep in touch with your local Family Service society, hospitals and public nursing services, and you will get calls from them occasionally for garments.

A fashion show or display of the garments you make for these worthy causes might stimulate interest for more workers. Have some of the little tots from your Sunday school model different articles of apparel. Display of your work—possibly just prior to making a shipment—would also be effective in illustrating graphically what has been accomplished.

Let's do something this year about pepping up our sewing activities.



*Have You Heard?*



## Church Help Plan

*Changes Rules for  
Faster Box-top Payoff!*

### Read How These Church Groups Do It:

"... We keep a box on the table at the rear of our sanctuary. This box is marked 'Organ Fund Labels' and has a slot in the top. Folks bring the labels to church and drop them into this box. They get frequent reminders in the church bulletin." — "... Your posters gave us the idea of asking our Sunday School children to make some for stores with an award for the best. This helps spread our work thru the children to the parents to the community... Naturally, we use the church bulletin and bulletin boards but to get to the community-at-large, we... have already started to use our young people to hand out our mimeographed sheets telling what to save. Later we may give a Halloween party asking them to wear Church Help boxtop costumes, inviting all that have helped." — "... We have had our young people's group go on Scavenger Hunts, each one taking with him a list of boxtops and a paper bag and going door-to-door in the community. Many of the housewives answering the doors agreed to save the boxtops for the church." — "... We had a big chicken supper at the church. A large crowd attended and we displayed your posters in different stores and the large 3' x 5' poster on the church lawn. Many folks marked the products from the poster and said they would help to save boxtops for our little church."

### These Products=Cash

- BAB-O CLEANSER
- CHEF BOY-AR-DEE PRODUCTS
- ESTATE RANGES
- KEN-L-BISKIT and KEN-L-MEAL
- KNOX UNFLAVORED GELATINE
- POST'S CEREALS
- BAKER'S CHOCOLATE
- INSTANT POSTUM
- SWIFT'S  
Allsweet Oleomargarine;  
Meats for Babies,  
Meats for Juniors
- WELCH'S FROZEN CONCENTRATED GRAPE JUICE

Yes, the busy Fall season is at hand and extra money is needed for so many things as church activity swings into high gear again. That's why we've changed the rules for church groups with Church Help Plan "boxtops" to trade for cash.

No need, now, to wait until your collection of "boxtops" is valued at any certain amount. Just send us—immediately—what you have accumulated through the Summer. We'll rush your Christian Herald check to your church group for whatever the value of your shipment may be. That means faster dollars for your heavy Fall expenses.

*Time for  
several shipments*

The Church Help Plan has several months to go before December 31 when all "boxtops" must be in our hands. Send your collection in NOW and with our check we'll enclose new tabulation sheets for your next shipment... and so on right up to the December 31st deadline. SEND NO "BOXTOPS" AFTER DECEMBER 31st.

### Enroll Your Group Now...

Over 10,000 church groups are raising funds this easy, happy Church Help Plan way. Your church group will find it easy and profitable too!

*Don't Delay!*

#### ENROLL YOUR GROUP TODAY

Mary Ellis, Director  
THE CHRISTIAN HERALD CHURCH HELP PLAN  
27 East 39th Street, New York 16, N.Y.

(9)

Please send me complete information about your CHURCH HELP PLAN.

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(Please print)

Address.....

City..... Zone..... State.....

Name of Church..... Address.....

I am acting for.....  
(Name of Group)

My group has.....members.

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\$250  
OR  
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Dept. 143C, 1430 W. 19th St., Chicago 8, Ill.

**MISS ABIGAIL'S BABY**

(Continued from page 20)

a detaining hand on Miss Abigail's arm, as she moved to the telephone. "Will you let me give you a piece of advice? If I were you, I would phone this young mother that I was coming to Chicago as fast as I could get there. But I would not say a word about the baby. After you get there you can break it to her gently, as no doubt the poor thing is beside herself with worry. You might do her physical harm, unless you handle this tactfully, without shock. And, too, I think you should take a look at the baby before making a final decision. Babies are such helpless little morsels of sweetness . . . you might just want it."

"Never!" Miss Abigail stated flatly. "But I shall take your advice and not mention the baby until I get to Chicago."

"I'll put in the call for you, if you like," Mrs. Smith offered. "Then when and if I get your niece on the telephone you can talk to her. It might just be possible that she could not use a phone."

"In that case please leave a message that I will come on the first train I can get."

Miss Abigail listened nervously while Mrs. Smith put the call through. When she was obviously informed she could not speak to Ruth, she left the message.

"Now, Miss Abigail," Mrs. Smith said briskly, "I can find out about trains and reservations, too, if you like."

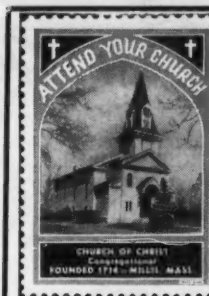
"Oh, would you?" Miss Abigail said gratefully, in so soft a voice she barely recognized it as her own. "You have been so kind—I don't know how I can repay you."

"My goodness, Miss Abigail, I want no payment. But I would like you to phone me after you get to Chicago, and tell me your final decision about the baby. Would you do that, whether you take it or not?"

"I think it's a waste of money," said Miss Abigail, "but I cannot refuse you, Mrs. Smith. However, my decision is already made. I shall not take that baby under any conditions!"

AS Miss Abigail packed, she thought of many things she should have said to Mrs. Smith. What in the world would she have done without her? How kind it had been of her to do so much for someone who had never before spoken to her!

Following Mrs. Smith's further suggestions, when she got to Chicago she took a taxi straight to the hospital, planning to get help from the hospital as to just where to stay if she decided to remain with Ruth any time at all. When she saw Ruth so pale and enclosed in such heavy casts that she



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Organization \_\_\_\_\_



could only move her head, Miss Abigail's heart was torn with grief.

"Aunt Abigail," Ruth said, "you are the only relative I have. Jack's people all live in California, and I have never met them. I suppose you don't even remember me, do you?"

"Certainly, I remember you, child. But I have grown into a rather anti-social person. I seem to have forgotten how to feel the need of other people around me, until just recently. All the way up, I was wondering whether, as soon as you could be moved, you would come and live with me?"

**R**UTH'S eyes misted. "The doctors have been very frank with me," she said, slowly, and her face grew so pale that it frightened Miss Abigail. Then Ruth appeared to summon all her will-power. "I made myself live until you came, Aunt Abigail. I wanted to be sure you would take the baby . . . I . . ." Her voice trailed off and her eyes closed.

"Nurse! Nurse! Come quickly!" Miss Abigail cried frantically, running to the door.

The nurse and a doctor answered her call. Trembling, Miss Abigail watched the doctor bend over Ruth, then turn and shake his head slowly. "I'm afraid it's all over," he said gently.

Miss Abigail's knees were about to buckle under her. The nurse grasped her arm.

"Come, Miss Hutchings," she said kindly. "There's a room where you may lie down awhile and rest. When you want me to bring you the baby, all you have to do is ring."

"The . . . the baby!" Miss Abigail murmured. "But, I don't . . . Well, never mind . . . leave me alone so that I can think."

Left alone, Miss Abigail did not lie down. She paced the small, white room restlessly. What should she do? If only Mrs. Smith were here. Then she remembered the telephone call she'd promised. There was a phone in the room, and she picked it up desperately . . .

"OH, I'm so glad you are bringing home the baby," came Mrs. Smith's voice over the wire. "I just knew you couldn't resist her once you saw her."

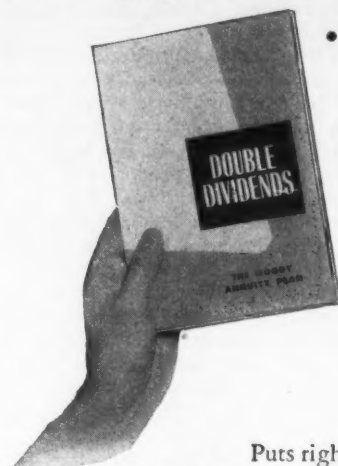
"I haven't seen her! I don't want to see her!" cried Miss Abigail. "I am forced to take her! You see, my niece . . . died a few minutes ago. I don't know what else to do! And right now I am so nervous I can't even talk any more. I suppose I can stay here at the hospital until train time, but how I am going to get that baby out of here and back with me, I haven't the faintest notion."

"Look, Miss Abigail, tell the nurse

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the whole story. She will help you and tell you just what to do about the baby. And when you get home, I will meet you at the station . . . so don't worry. Just keep your head and do the best you can. Everything will be all right."

"You're such a comfort," Miss Abigail said. "I feel better now. And thank you again and again. I don't know what I should have done without you. I believe my train gets in around ten in the morning. I'll see you then. Good-bye for now."

When Miss Abigail rang the buzzer, the same sweet-faced nurse answered and listened patiently to Miss Abigail's story. Then, with the same efficiency Mrs. Smith displayed, she told Miss Abigail just what to do, even about arrangements for Ruth. And then, when all was completed, Miss Abigail faced the final test. The nurse came into her room, carrying the baby.

"Miss Hutchings, I think when you see this lovely child and hold her in your arms, you will forget your fright. It's really only natural for a woman to hold and take care of a baby, you know. I'm going to leave you two here alone for a few minutes, to get acquainted." With that she placed the small bundle in Miss Abigail's lap and there was nothing Miss Abigail could do but put her arms around it. The baby was sleeping. It's a wonder my trembling doesn't wake it, she thought. The nurse edged silently out of the room.

Her heart pounding, Miss Abigail looked down at the helpless child in her arms. Suddenly great tears of inner joy welled to her eyes. Carefully she lifted an arm and reached for her handkerchief.

"You foolish thing!" she told herself. "Can't you, just for once, forget yourself and think of someone else—mainly this small, adorable mite that is now all yours?"

The baby opened its eyes and smiled at Miss Abigail. Then it began to cry and Miss Abigail became frantic. Somehow she managed to shift the baby's position and pat it softly and the bright eyes closed sleepily again. Miss Abigail swelled with pride.

"I GUESS we two will get along all right," she crooned. "If you're not afraid of me, surely I should not be afraid of you."

The nurse came in shortly, and said, "It's nearly train time, Miss Hutchings. I'll get the baby ready for you. I have written, in a small notebook, things the baby needs and what to do about them. All you have to do is to settle accounts at the desk downstairs, and I will meet you there with the baby. I am off duty now, and if you like, I'll go with you to the station."

"Oh," said Miss Abigail, "I never

knew there were such kind people in the world."

"My goodness, Miss Hutchings, most of what I've done has been in line of duty. But I have always thought there were in the world more kind people than unkind. All we have to do is to open our hearts to them, and they will respond."

"I would like to do that now," Miss Abigail said. "I'm afraid—if only it's not too late. But we'd better hurry. I simply can't miss that train!"

On the way home, a kindly woman helped Miss Abigail fix the baby's bottle, and the baby slept most of the trip. But Miss Abigail did not sleep. All she could do was to watch the baby,

## HOLD FAST TO LOVE

Never let it leave you,  
World without end;  
For it is the rapture  
That angels lend.

Plant it in your garden;  
Make it a song  
Poetry or roses,  
Its beauty is long.

Set a guard about it,  
Shield it with care;  
It is the only treasure  
That time will spare.

Keep your gaze upon it,  
Wherever you roam;  
For it is the only star  
That will guide you home.

—Lois Snelling

like an old hen with one chick—loving it more and more, and fearful that something might happen to it if she closed her eyes.

Mrs. Smith was at the station, and when they reached home, Miss Abigail could not believe her eyes. She found her house overrun with women of the town, all of whom had brought gifts and clothing for the baby. There was even a crib in a corner of the living room.

When Miss Abigail could find voice she said: "How in the world could all of you be so thoughtful and kind to me?"

"Well, we always wanted to be kind to you, Abigail," said one neighbor, "but you just wouldn't let us. But now that you are one of us, with a child of your own, we just thought it might make a difference. Mrs. Smith told us all about it, and—well, we decided to make the first move. Whether we're friends from now on will be up to you. We're willing!"

"Oh, I could kiss every one of you!" Miss Abigail cried. Then, feeling her eyes mist with tears, she kissed the baby instead.

THE END

# *...On this BOOK My Country is Built*

By FRANCIS CARR STIFLER

**A**MERICA will remember it to her glory! America will forget it to her doom. America is built on a Book. Said Vice-President Thomas R. Marshall, "If I were to have my way, I would take the torch out of the hand of the Statue of Liberty, and in its stead place an open Bible."

It was the Bible that made America free; the Bible that will keep her free.

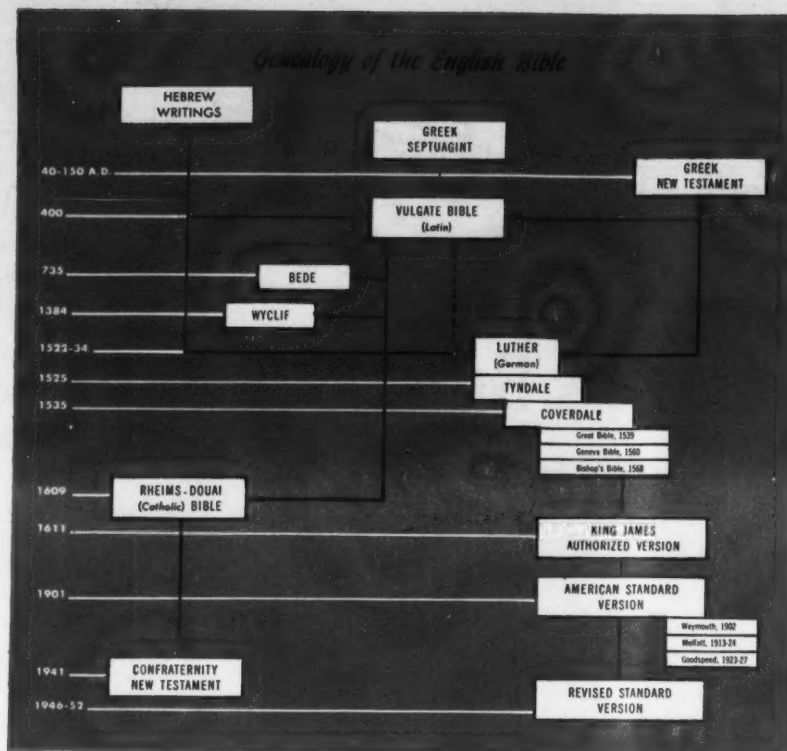
But this Book was in the making millenniums before men gazed westward across the curving sea and dreamed of a New World. America would not have the Book we love and the freedom we know, if four groups of brave souls had not lived and aspired and worshiped . . . and died.

The first were the Hebrew prophets who, in the seventh and eighth centuries before Christ, came out with a set of ethical principles—built upon the Ten Commandments—which today undergird all we call best in our Western civilization.

The second group were the Apostles who, for the most part also Hebrews, took the ethical

ILLUSTRATOR: BERTRAND ZADIG





principles of their old prophets and, impelled by the redeeming power of Christ, offered them to all the world.

The third group was the company of the Reformers who in the fifteenth and sixteenth centuries rediscovered the Bible which had been all but lost in the middle and the dark ages. By their popular declarations of its promises they freed the church from the shackles that had bound her for centuries.

The fourth group were the Puritans who took the Reformers at their word and carried their teachings into the social and political realms.

England came to know the Bible in a popular way earlier than any other Old World nation. The story of how the Bible made England different from the rest of Europe revolves principally around five determinative personalities: a great pope, a great king, a great reformer, a great translator, and a great liberator.

The great pope was Gregory, who in the year 597—1,355 years ago—sent a band of missionary monks with six Bibles to evangelize England.

The great king was Alfred, who almost 300 years after Gregory rebuilt the English code of laws squarely upon the Bible.

The great reformer was John Wycliffe, who about the year 1400, was sure that if the English people could only read the Bible in their own tongue, they would discover their God-given rights as individuals. Wycliffe saw that

the Bible was translated and had hundreds of copies of it made by hand (for printing had not yet been invented). He organized bands of priests who came to be called Lollards and who gathered together the people, for the most part illiterate, not only to hear the Bible read but to discuss its truths as they might be reflected in their own lives and their own communities—the veritable forerunner of the English town meeting. Because it was a century before Martin Luther's day that Wycliffe, through Bible teaching, fed the smoldering fires of free inquiry, he has been called the Morning Star of the Reformation.

The great translator was William Tyndale, who to his consummate skill in the field of scholarship added the reformer's zeal. He availed himself of printing by movable type when it was introduced into England and produced the first Scripture in English to be made widely available. He did it so well that he set a standard for English expression that may truly be said to have given the English tongue to the world in all its beauty. When we read our Bibles today in the King James version we are reading virtually what William Tyndale wrote.

The great liberator was Oliver Cromwell, who in his devotion to the Bible dealt the death blow to the idea of the divine right of kings.

England has had the Bible for 1,355 years. Upon it rest her churches, her

laws, her schools and colleges. At its fount of wisdom, beauty, grace and inspiration have feasted her poets, her artists, her social reformers, her statesmen. List their names and you will find that almost to a man they were devoted to the Bible. Queen Victoria never epitomized the history of her realm more concisely than when she said, "The Bible is the secret of England's greatness."

And the Bible is the source of all good things as we know them in present-day America. The basic pattern of our way of life was set by the Puritans who swarmed to these shores in the seventeenth century. In England, the Puritans had demonstrated that there was power enough in the Bible's teachings, if taken seriously, to remake the world. As these ideas expanded, not only in England but on the continent, trouble resulted. As fast as people who had read their Bibles began to act upon their beliefs and to assert their rights according to those beliefs, they were met by the fierce opposition of their governments and established churches, and so it came about that, unable to live unmolested according to their own convictions, they began to look to America as their refuge.

If I were an artist there is one picture I would want to paint above all others. It would have to be drawn entirely from imagination for there were no artists or photographers present when the scene was enacted—one of the great scenes in the history of the world. It was the 5th day of April in 1621. The *Mayflower* was bobbing at anchor in the little harbor at Plymouth. She was ready to start back for England. It had been a bitter winter. Death had reaped an awful harvest. Only half of the original 102 Pilgrims were left. Twenty-one of these were men, six were lads old enough to work, the remainder were women and children. When the crew of the *Mayflower* gave the invitation to return to the comforts and security of England, not one of the Pilgrims accepted. That is the picture I would like to paint! Fifty people who might have given up their quest for freedom, standing there with wistful eyes watching as the ship grew smaller and smaller until the speck on the horizon disappeared. Thus was the spirit of a new nation born out of trust in God and devotion to His revealed Word.

The Pilgrims were soon followed by boatloads of their Puritan sympathizers, not only from England but from the continent. Their reasons were not all alike. Some motives were high. Some were base and ignoble. There was a difference in race, creed, language, customs and religious heritage.

But the early settlers of these shores

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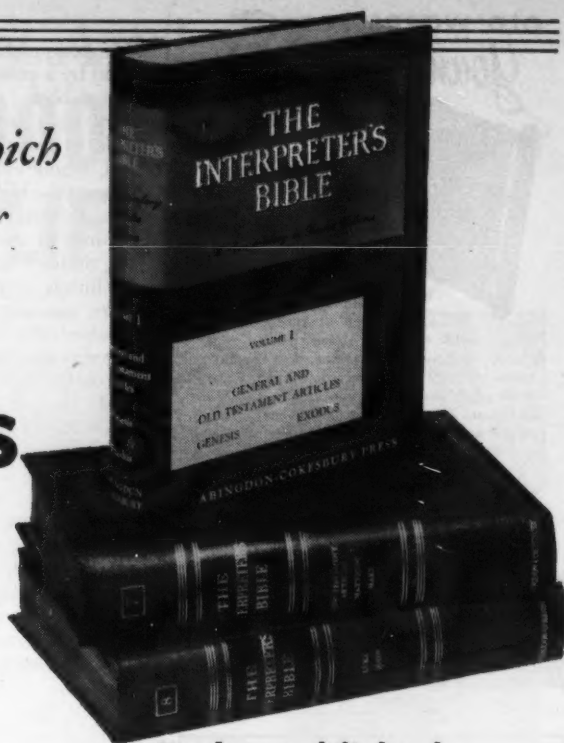
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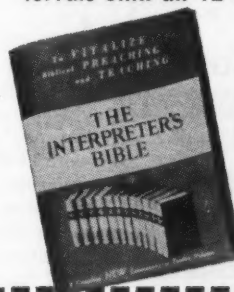
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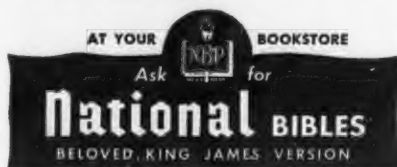
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were unique in that they were dominated by a powerful group determined to establish commonwealths where every man could go directly to the Bible to learn for himself the way to God, where every institution, from the home to the highest hall of government, should afford the individual the utmost freedom of conscience. Little wonder that Sunday was spent almost wholly in church, with sermons lasting two hours, morning, afternoon and evening. A nation was being born of a Book.

It was also being nurtured on a Book. I wonder if there ever was another single book that played so large a part in the life of any nation as that played by what was called the New England Primer, a little manual based squarely on the Bible. It was used extensively in elementary schools of all American colonies for more than one hundred years before, and to some extent after, the Revolutionary War. From it, children learned spelling, reading, writing, and of course an immense amount of religious teaching. A child could not even learn the alphabet from this primer without learning something from the Bible. Alongside the large letter "A" are the words, "In Adam's fall, we sinned all," and beside the letter "Z," "Zacchaeus he, did climb a tree our Lord to see."

Not only in the elementary schools but all the way to the top of the educational system the chief purpose of early American schooling was to diffuse Bible knowledge. Of the ten colleges founded before the outbreak of the Revolution and that continue to this day, nine—Harvard, William and Mary, Yale, Princeton, Washington and Lee, Columbia, Brown, Rutgers and Dartmouth—began with faculties whose main purpose it was to give adequate training to ministers of the Gospel.

**C**OLONIAL statecraft also was based upon the Bible. How refreshingly new were some of its features! Fourteen years after the landing of the Pilgrims, the men of the Massachusetts Colony were casting secret written ballots for governor. Five years later the free men of Connecticut gathered at Hartford where they adopted the first written constitution which created a government known in human history. The sovereignty of the individual, which to the Puritan mind was the golden thread of freedom that ran through all Scripture, was the basis of all statehood.

How did it all work out in the new nation's life? One of our American principles calls for abiding by the decision of the majority. America has practiced this from the beginning with very little serious tension and only one period of civil strife. And how? Has the majority forced its opinion upon the minority at the point of a gun? It has not. One of

the marvels of America's life has been the degree to which the minority has trusted the majority not to abuse its opportunity, and to which the majority has accorded to the minority the right to continue to agitate its losing cause. When men act like that and you track their motives down into their hearts, you find what? You find a high measure of mutual trust which expresses itself in forbearance, patience, self-control and a decent respect for one's neighbor.

And where did the idea come from? The Bible! Our colonial fathers were steeped in its pages.

**T**HE Bible was central in the thinking of our founding fathers when the colonies were fighting for their political freedom. Today our school children are taught something about the Declaration of Independence, but how much about its origin? The historians tell us that Thomas Jefferson was chosen to draw up this important document because of his ability to write clear, forceful, beautiful English. But they do not always tell us where he gained this facility of expression. By much literary study, of course, but not without years of reading the New Testament, which he mastered in Greek, Latin, French and English in order to compile a collection of excerpts from the life and teachings of Jesus. Originally Jefferson had intended these for use in teaching the Indians. As it turned out he used them principally for the nurture of his own soul.

A revealing moment in the discussions leading to the adoption of the Declaration of Independence came when one of the delegates complained that the document had no originality in it. At this Mr. Jefferson arose and said that he did not consider that he was expected to invent any new ideas, that he was simply to put in appropriate phraseology the convictions that had led to the Revolution. How everlastingly right he was. He belonged to the latest of several generations of people whose thoughts in all serious matters had been channeled by the great pronouncements of Holy Writ. These convictions about men being created equal and endowed by God with certain unalienable rights had been discussed time and time again in the Continental Congress and in the Colonial Assemblies and in the town meetings and on back to those very days when Englishmen first began to read the Bible in their own tongue.

My country is built on a Book. "Laws, freedom, truth and faith in God, came with those exiles o'er the waves." So the old hymn has it.

We must keep the Bible in the hands and hearts of our American people. Calvin Coolidge had a way of saying much in few words. Seldom did he do



this better than when he declared, "The foundation of society and of our government rests so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country." And Woodrow Wilson, in one of his last public appearances, closed his address with an appeal that brings the matter more sharply into focus. "I have a very simple thing to ask of you," he said. "I ask of every man and woman in this audience that from this day on they realize that part of the destiny of America lies in their daily perusal of this great Book."

To my mind the most patriotic among the great nationwide organizations in our land is the Sunday school, born at just the same time our nation was born, and whose primary function it is to acquaint boys and girls, in an atmosphere of reverence, with the teachings of the Bible. From the Book they gain something more than a way of salvation for themselves. They learn those precepts that have through the last five centuries lighted the path to the attainment of the highest degree of freedom man has ever known—a personal freedom which is always bound up with a passion for a like freedom for every other man. This is the freedom with which Christ makes men free. This is the freedom which, when incarnated in a nation's life, lays enduring foundations that no force can destroy. But it is a freedom that cannot live untended, a freedom that must be kept alive by the faithful, regular, earnest reading and study of the Bible.

**W**E should be grateful today for every evidence in our nation's life of awareness of this need. The recent decision by the Supreme Court legalizing Bible study during release time opens a wide door to the preservation of our American way of life. The spread of the Vacation Church School Movement, where children may acquire as much Bible knowledge in three weeks as they often do in a year of Sunday school—this is to be everywhere encouraged.

Our Pilgrim fathers read little else than their Bibles. Indeed there was little else to read. No one would desire a return of the days when the Bible was the only book available—nor is there the faintest likelihood of such an eventuality. But if America is to hold to her principles—justice with mercy, liberty without license, an equal opportunity for every man, all the freedoms guaranteed by our Constitution and Bill of Rights—then the day must be restored when every responsible citizen shall with all his other reading read his Bible, pray to the God it presents, and steer his life in good conscience along the clear path of privilege and duty it charts for him.

THE END

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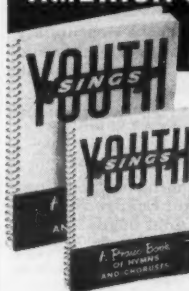
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voice of singing declare y

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24 And his fame went throughout all

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the good knowledge of the LORD:  
and they did eat throughout the  
feast seven days, offering peace of-  
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# Try 'Playing Church'

By WILLIAM FOLPRECHT

**P**RACTICALLY everybody approves of family devotions—in principle. But actually starting the practice is something else again. Many young parents hold back for fear of doing the wrong thing. "How old do the children have to be?" they want to know. "How are we supposed to make Bible reading and prayer meaningful to small youngsters?"

We were up against those same problems in our family several years ago. And then we found a way to make family worship one of the happiest and most profitable experiences of the day.

From the time we were married my wife and I have had devotions daily. At mealtime we alternate in offering grace, she taking Mondays, Wednesdays and Fridays and the "head of the house" taking the remaining days.

When little Clara Helen came into our household seven years ago we began to wonder about family worship. As she sat in her high chair near the table as we ate, she was of course not aware of the fact that we were speaking with God as we returned thanks for our food. Nevertheless, we continued this custom as our little baby developed. When Teddy made his appearance two years later, his mother and I began to see the urgent necessity of changing our pattern of home devotions.

It wasn't until he was just about a

year old, toddling about, that we came up with our solution.

We decided to try "playing church"!

The first time I asked the children to play church they looked at me blankly. I explained that it was to be like a little game, but we would sing and speak to God in prayer. I urged each to take a book and to sit on the stair steps, with Mommy by their side.

We began by singing a simple hymn. Then I read from a daily devotional book, rewording some of the phrases for the benefit of the children. Teddy was quite young then, but Clara, at the ripe old age of three and a half, avidly took it all in. After the devotional I prayed briefly. This little custom became a daily habit, except for Sunday when we went to church, "the real thing."

Innovations have been introduced as the children grew older. Sometimes Ted and I walk in, holding books and singing, representing the minister and choir, while Clara and Mommy remain seated as though they are the congregation awaiting the processional. At other times both the children and Mommy remain as I walk in before them, rising to sing an opening song.

After the opening song now, I usually pray briefly, then ask the "congregation" to be seated. Then I read a Bible story, either from a children's Bible book or a daily devotional.

After we have had the story for the

CHRISTIAN HERALD

day I usually ask, "Who wants to sing the first solo?" Then, according to whose hand goes up first, we have a soprano number by Clara Helen, or a tenor selection by Teddy. The songs run all the way from "Away in a Manger" (long a favorite in the family, no matter the season) and "Jesus Loves Me," to a rousing "Onward Christian Soldiers."

Sometimes it is difficult for the two older members of the family to keep serious faces as Teddy walks up to sing: half the time his book is upside down! Until last summer another little boy stayed with us during the day while his mother worked. "Biffy" was integrated into the family worship and became an addition to our "congregation." When Biffy came forward for his first solo effort, he gave out lustily with "I've Been Working on the Railroad!"

Now that Clara is past seven and Teddy is moving on to the age of six, they are getting much, we feel, from these moments of devotion each day. They have themselves occasionally prayed, and if Dad, as the leader of worship, suggests the Lord's Prayer, they pray it, too, both having known it from an early age. Teddy's "Now I lay me down to sleep" probationary period was short beyond description. After a few months he was demanding the right to say "the one Clara does."

There is no rigid rule about the exact hour when we "play church." Sometimes it is morning, sometimes a different hour. Whenever the time, both children run for a book to use as a hymnal, when the call: "Let's play church!" sounds from Dad's lips. To guests stopping with us that particular day it is sometimes amusing to see Ted in sheer desperation grab the nearest book he can find so he isn't late for church, even if it's *Reader's Digest*.

**S**INCE the youngsters demand justice, they often request that solos be sung by either Mother or Dad. The younger members of the family get a keen delight in watching their parents at the head of the stairs, as they sing some great old hymn of the Christian faith.

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We don't want that kind of home. By these moments of meditation we want to help our two little children to be loving, reverent, kind and devoted to Jesus Christ.

THE END



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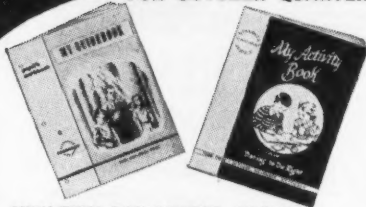
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## Books THAT HAVE HELPED ME MOST

By **Daniel A. Poling**

I SHOULD begin this very personal listing by naming my own little book—that of the more than twenty books I have written which has most helped me in its writing—"Between Two Worlds." It is a novel, a simply-told story of Jesus which follows closely the King James Version. It was published first in 1931 under the above title. It was reprinted in 1939 in Harper's popular-priced Anvil Edition as "The Romance of Jesus,"—\$1. Imagine that!

But my own novel was influenced profoundly by other volumes in the vast spiritual library of the world.

Among these books which have enriched my mind and fed my soul, only a few may be mentioned, but here they are: First, not because it was first but because it becomes a guide to the reading of the Bible, is Edgar Goodspeed's "How to Read the Bible," published by John C. Winston. Written by the author of one of the most popular versions of the Holy Scriptures, it is an open door to a more intimate knowledge of the Scriptures. It told me where to begin and kept me on the march with the constant dramatic challenge to reach the goal that was always ahead. As I read this book I was reminded of one of my most poignant experiences in World War I. A First Division sergeant came to me in the canteen in front of Toule with a New Testament in his hand. "Tell me how to read it," he said. He knew that it was good but the first verses of the first chapter of St. Matthew's Gospel left him completely baffled—and I had never thought of that! "How to Read the Bible" is the answer to the sergeant's question.

Another Goodspeed book is his "Life of Jesus" (Harper). Goodspeed has a gift for making profundity simple and great ideas plain to the average reader. In this biography the preeminent figure of all history comes alive for me.

The "Dartmouth Bible" edited by Roy B. Chamberlin and Herman Feldman (Houghton-Mifflin) I found to be an achievement in reverent scholarship. Its scope is just about all-inclusive. No doctrinal group can reasonably be offended by it. Conservative and liberal alike are honored and regarded, for between these backs the Bible stands on its own unshaken foundations.

In "Changing Concepts of the Bible" by Werner Wolff (Hermitage) I found a volume to which psychologists, anthropologists, theologians and historians, will turn without disappointment for scholarly material of absorbing interest. This is definitely neither a conservative nor an orthodox volume! But it helped me by challenging my mind. I found "The Bed-side Bible," an anthology by Arthur Stanley, published by Scribners, a highly

\* "Between Two Worlds" sold three editions. A distinguished clergyman, Joseph Fort Newton, wrote a foreword for the Anvil Edition in which he said, "A lovely, compelling story of the life of Christ, dignified, daring, warmly human... dipped and dyed in all the colors of human life."

interesting arrangement of Bible passages suited for reading in the quiet hours or for family devotions. The text is set in prose style and the passages arranged in historical order. This little volume presents a coherent story without the "choppy" feeling imparted by other condensations.

Dr. Charles R. Erdman is one of the finest personalities and soundest scholars, who in our time has taught the mind and inspired the souls of seminary students. He is the author of "Your Bible and You," published by John C. Winston. The book is like the man. It is a sincere evangelical interpretation of the King James Version. In these pages I found history, philosophy, love songs and prayers, laws and visions, dirges and dramas, and what I found was as gold personally mined.

"God So Loved the World" by Elizabeth Goudge (Coward-McCann) does not fictionalize Jesus. But clearly, the author does not believe that Jesus merely lived vividly and died sacrificially 2,000 years ago. She believes—and in her book her faith comes alive—that He lives and moves and has His being here now. It is always good to read a book like this.

"The Lore of the Old Testament" by Joseph Gaer (Little, Brown) gathers together in manageable form the host of legends and myths that have persisted through the years in extra-biblical literature and folklore. This author performed a real service for all those who like to examine related materials for illumination of the Scriptures.

"Truths Men Live By" by John A. O'Brien (Macmillan) is a book in the field of conservative faith, but it is almost equally valuable to the devout Christian whatever his faith. It is written by a Roman Catholic who does not seek to reconcile theology with science but who is thoroughly scientific.

"Best Bible Verses" compiled and published by Henry H. Halley is the handiest compendium of information and reference I have yet seen. Its forerunner, "Pocket Bible Handbook," was brought out many years ago and has gone to 19 editions of which nearly one-half million copies have been sold. The present little book will be as treasured by you as it is by me. It is a veritable mine of riches.

**H**ERE are three books that for me are Bible-centered though they are more narrative in their style than those already mentioned. They are definitely refreshing and inspirational. "A Guide to Confident Living," by Norman Vincent Peale (Prentice-Hall) is a rare combination of science and religion and a volume that never fails to center itself in Jesus Christ as the ultimate Physician of body, mind and soul. "What Would Jesus Do?" by Glenn Clark, published by Macalester Park, is a distinguished sequel to Charles M. Sheldon's immortal "In His Steps." The sequel was written with the blessing of Dr. Sheldon himself. Perhaps it is not a sequel but a prophetic fulfillment. "The Ways of God and Men" edited by Ruth Seldin and published by Stephen Daye, is a distinguished series of stories from both the Old and New Testaments, written by some of the most famous authors of the Old World and New. Here great Bible characters are made to live for us by Mark

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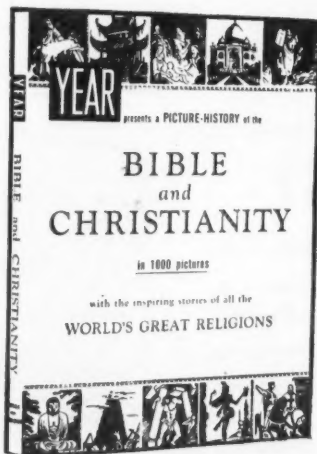
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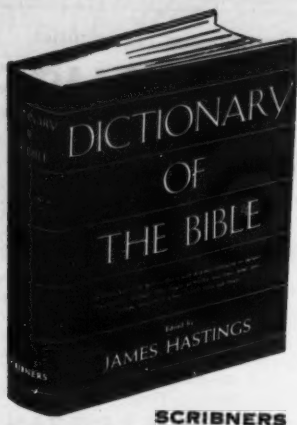
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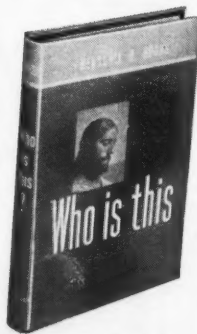
... "And when he was come into Jerusalem,  
all the city was moved, saying," ...

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Twain, Thomas Mann, Henry Van Dyke, Sholem Asch, Anatole France, Mary Borden and many others.

"The New Chain Reference Bible," edited by the Reverend F. C. Thompson and published by the B. B. Kirkbridge Bible Co., I have found indispensable for my library.

"The Gospel of St. Mark" translated by Edward Vernon (Prentice-Hall) is a little book that Mrs. Poling and I keep on the bedstand for happy devotional reading.

From my personal knowledge and use I commend "A Modern Dictionary of the Holy Bible" by Horace Carroll Jenkins (Vantage). I write with equal enthusiasm on "Rediscovering the Bible" by Bernhard W. Anderson (Association Press).

**I**N the vast field of fiction which is Bible-centered, I may mention here only those contemporary novels that I have read and, in reading, found often breath-taking emotional reactions and always intellectual reward. I would mention first the greatest novels written by my friend, Lloyd Douglas, who also wrote others that were motivated by his long and intimate associations with the Holy Scriptures. These two are "The Robe," and "The Big Fisherman," both published by Houghton-Mifflin. They are destined to live on ahead through decades.

With Lloyd Douglas as co-partner in this field of contemporary fiction (and equal partners they are) is Sholem Asch and his four mighty books, "Mary," "The Nazarene," "Moses," and "Salvation," all published by Putnam. In my review, I wrote of "Mary": "The most inspired fiction, the most remarkable novel written in any language in this decade." The chronological order is the author's, but definitely the New Testament is his inspiration. For sheer beauty of style and sustained reader interest I have given "Mary" by Sholem Asch first place in its fiction year.

"Moses" gave to the author, who is a Jew, his unique fictional opportunity. I do not think anything written in the field of character delineation is finer than this analysis of the world's greatest lawgiver. Always Asch is a classicist and scholar. "Salvation" is the story of man's search for God, perhaps the author's superlative best. "Young King David" by Marian King (Lippincott) is the story of one of the most fascinating, humanly weak and often divinely strong but always lovable characters in history. Children love this book and their parents are equally rewarded when they read it.

"Behold Your Queen" by Gladys Malvern (Longmans, Green) is the ageless and ever-beautiful story of Esther told here with great charm and simplicity and, thanks to this author, without any of the drearily erotic accompaniments so often found in historical novels today. It is a lovely book for young and old alike.

And speaking of books for the young, I found "Jesus, the Little New Baby" by Mary Edna Lloyd very tender, a veritable wonder and delight. Illustrated in color by Grace Paul, published by Abingdon-Cokesbury, it is a story of the Nativity. It moves softly. Three-to-six is given as the age to make this little story's acquaintance and you will have a happy time



reading it to your own children or grandchildren.

Particularly, I commend these volumes that stand on my own shelves—commend them to you for use in your own homes as they have been used in our home: "The Bible Stories for Boys and Girls," by Walter Russell Bowie (Abingdon-Cokesbury), and there is nothing finer; Hurlbut's "Story of the Bible" (John C. Winston), which is still first in its field; and these three Mary Alice Jones books, "Tell Me About the Bible," "Tell Me About Jesus," "Tell Me About God," published by Rand McNally.

Until "The Road to Bithynia" came from the pen of Frank G. Slaughter (Doubleday), there was never a story focused on Luke, the beloved physician. This story is superb. There is pageantry and color. Also, there is a touching romance between Luke and an apocryphal character Thecla.

"Monk in Armour" by Gladys Barr (Abingdon-Cokesbury) presents the heroic figure of Martin Luther but draws him to scale. Even so, he fills the canvas on these pages. He rises like some levathan of the deep from tortured obscurity through maddening persecutions with many self-inflicted wounds, to the sublime moment when he renounces one loyalty to embrace the ardor of his being, the supreme allegiance of his soul. "Monk in Armour" was one of the earlier selections of our CHRISTIAN HERALD Bookshelf. We regard it as our very own.

"The Interpreter's Bible," edited by George A. Buttrick (Abingdon-Cokesbury) will be completed in 12 volumes. Already it is an achievement of seven years. The total series will embody more than 8,000,000 words and enlist the services of 146 editors, consultants and contributors. These scholars are found in 22 different denominations. Significant, comprehensive, timely, invaluable, are my words for this commentary.

**B**UT FINALLY and always, these volumes that have helped me most are so few among the many. Difficult it is to restrain myself from going back far beyond the limits of these columns to those books that inspired my youth, that companioned my college days and that have helped me keep spiritually on the march through all the "vicissitudes of life's varying fortunes." But it is the Bible itself, this vast library of divinely-inspired books, the fountain source for all these others, that has contributed most to my intellectual growth, my moral and spiritual well-being. It is with the Bible that my testimony begins and ends.

I have found all recognized versions largely rewarding, though the King James still occupies the central spot when I read for sheer enjoyment. But now comes from the incomparable resources of man's mind and heart a new version: "The New Revised Standard Version." It is in the historic succession of the Authorized Version. It is worthily there! It is designed to be read in the public worship of the church. Immediately it becomes indispensable for the Christian educator—in the pulpit and out. For the general reader it offers new vistas of thought while it illumines and enriches those truths upon which Christian faith stands forever secure. END

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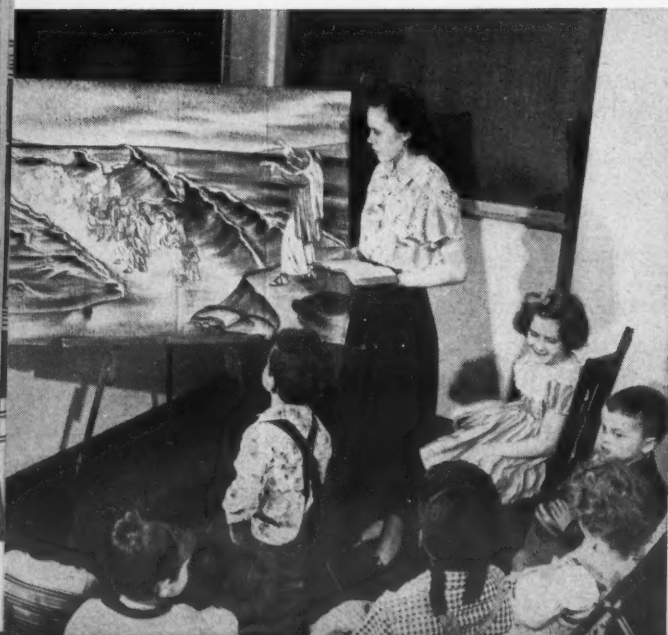
PHOTOS FROM THREE LIONS

*Below*, Sunday-school teacher (*left*) and classroom instructor (*right*) teach Old Testament history to junior listeners and young adults. Among them may be missionaries of tomorrow.

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**I**N the town of Mainz, Germany, in 1452, an enterprising craftsman hit upon an idea to make printing both speedy and economical. He invented movable type and, backed by wealthy patrons, set up and printed an edition of the Bible. Johann Gutenberg's crude press marked an epochal achievement.

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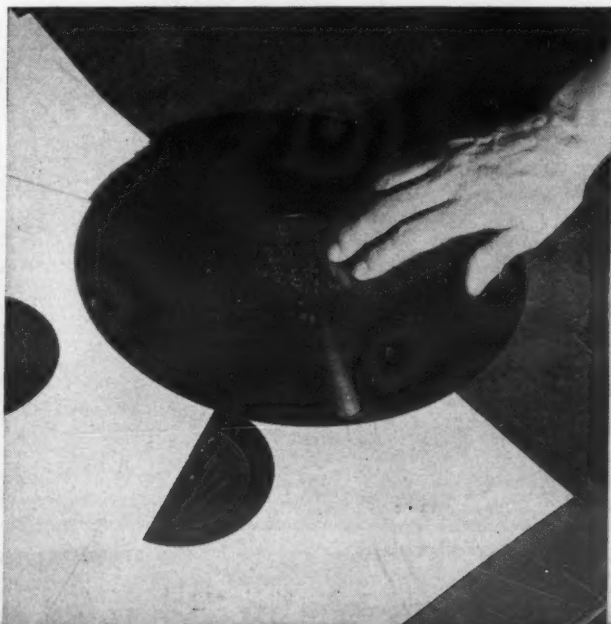
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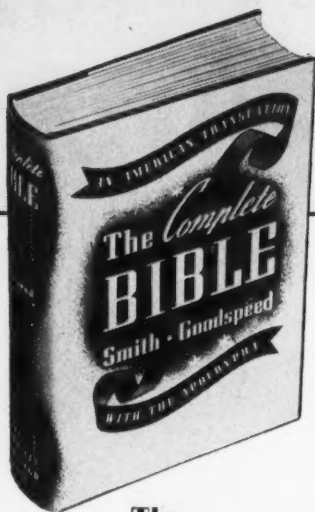


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# Translators *have their* Troubles

In adapting the written Gospel to tribal tongues there are many problems—and achievements—on every page

By EUGENE A. NIDA

**B**UT HOW do you say 'God redeemed us' so that your own Bambara people can understand?" the missionary inquired earnestly, as he endeavored to find out from his West African translation helper how to express in the Bambara language the meaning of "redeem" — that key word of the Scriptures.

"Why—we say, 'God took our heads out,'" was the strange reply.

"But how will the people understand that?"

"Oh, that is easy. Perhaps you forget, but tales of the Arab slave-raids into the interior live vividly in the memories of our fathers."

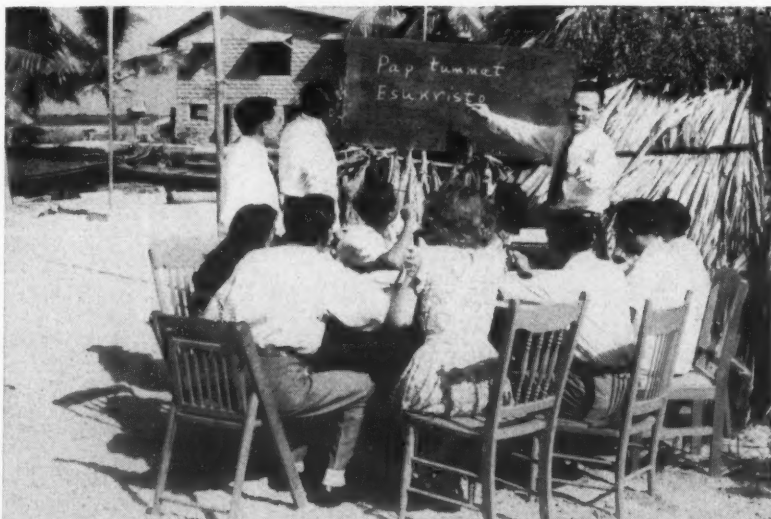
And then this Bambara man continued to explain about the long lines of lash-driven men and women wearily walking to the coast, each with a heavy iron collar around his neck and with a chain leading from one slave to another.

It so happened that at times in the villages through which these lines of condemned slaves passed, a local chief or king might see some friend being led away to slavery, and he would want to redeem him. This he could do if he paid the Arabs enough gold, silver, brass or ivory. To redeem a friend he would literally "take his head out of the iron collar."

And so today Bambara evangelists, as they tell the people of God's redeeming love in Christ Jesus, explain to the huddled bands around the evening village fire that God saw us in slavery to sin and self, being driven under the lash of Satan, and so He sent His Son to die that men might live. Thus He redeemed us, literally, "He took our heads out."

Already the Bible or some portions of it have been translated into and published in 1,034 languages. The

**Dr. Nida instructs group at work on translation for islands off Panama coast.**



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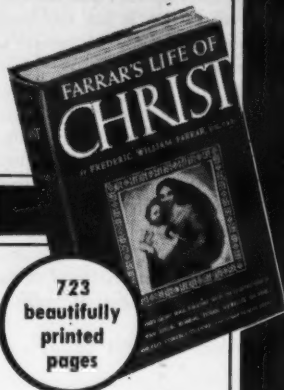
Dr. Nida, of the American Bible Society.

entire Bible exists in 191, and the New Testament in 246 others, while current publications of Scripture exist in some 650 languages. However, there are at least 1,000 more languages and dialects in the world which have absolutely nothing of the Word of God. Of course, the speakers of these 1,000 languages do not represent large tribes and nations, but their total population is fully equal to the population of the United States.

To meet the needs of the 1,000 groups without the Scriptures and to provide the Word of God more adequately for those who already have some of it, there are today more missionaries engaged in Bible translating and revision than at any other time in the history of the world. This work may not seem as exciting as trekking through animal haunts and braving formidable jungles, or as thrilling as preaching to those who have never heard the Story, or as rewarding as ministering to the daily needs of mind and body. Yet the journey into the secret of a people's language introduces one to the soul of a nation and makes it possible to lay the foundation for teaching the Truth as it is found in the revelation of God to men through the Scriptures. Relatively fewer missionaries have undertaken the thankless task of exploring queer sounds, strange words, and even stranger meanings, but they have a marvelous story to tell.

These missionary pioneers have rarely found a dictionary or grammar of the language which they determined to learn. In fact, in many instances there is not so much as an alphabet. One must simply sit down with natives and begin to ask for words—sometimes without so much as being able to say, "What do you call this?" It may take weeks to stumble across

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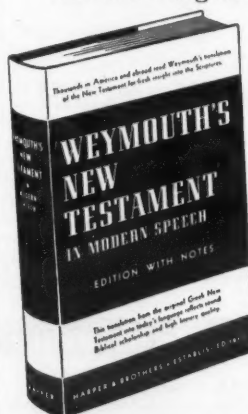


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this key phrase. At first, one may be forced to sit and stick out one's lower lip and in this way point to objects, for there are several places in the world where pointing with the finger is a very crude, vulgar gesture.

Sounds may give no end of trouble. The natives seem to understand each other perfectly, but the queer things that come out as sounds to be symbolized by an alphabet seem like so many squeals, squeaks, grunts, pops, and hisses, with queer vowels added at the most difficult places.

Some languages have grammars which almost defy description, at least for the beginner. Imagine running into

a Bolivian Quechua word such as this one: ruwanayashaskasniyuichejam-taka! Thirty-two letters is not too bad; but when one finds that this word is made up of eight distinct grammatical parts and that the parts must always occur in just this order and that the entire word means "concerning your continually accomplishing your future work"—well, it is enough to stump some of the experts. In the Quechua language of Bolivia it is possible to take almost any verb root and add more than 50,000 combinations of at least twenty different sets of suffixes and particles.

Some missionaries who have been

undaunted in the face of strange and complicated grammars of so-called primitive languages have thought they might have clearer sailing when they came to learning the vocabulary of such "culturally inferior" peoples. But imagine their surprise to find in a language such as Zulu 120 different words to describe distinct kinds of walking.

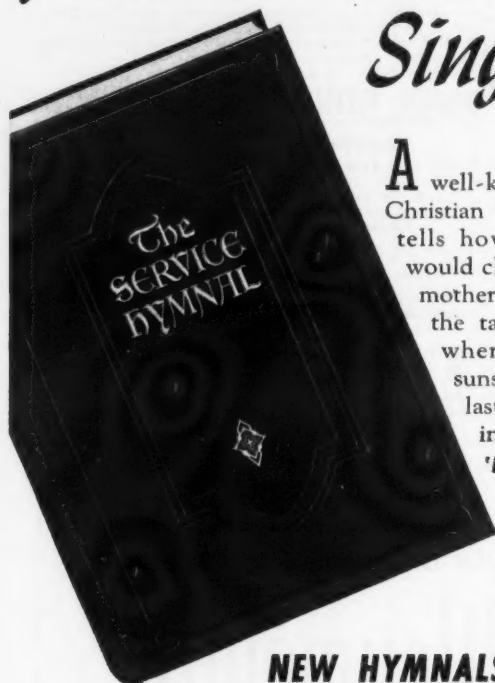
Literal translations—the easiest and the most dangerous—are the source of many mistakes. The missionary in Latin America who constantly used the phrase "it came to pass" scarcely realized that it only meant to the people, "something came in order to pass there." The phrase was just one more meaningless confusion in the midst of an already difficult context. In one language of West Africa the missionaries had translated literally the story of Mary "sitting at the feet of Jesus," only to discover later that what they had said really described Mary as "on Jesus' lap."

Perhaps the gravest errors have come because a well-intentioned translator has simply taken a native's word for the meaning. But he will soon discover that he must check and double-check every word and phrase. Only after some time was it discovered that in one language of Liberia the natives were reciting a portion of the Lord's Prayer as, "Do not catch us when we sin," rather than "Lead us not into temptation." Because of very inadequate knowledge of the native idiom, early missionaries had not been able to explain the Lord's Prayer—certainly not this phrase—and so the natives simply inserted what would make sense to them. To so many peoples of earth—primitive and "civilized"—sin is not sin unless one is caught. These Liberian natives were only a little more frank about their beliefs and were appropriating a little Scriptural sanction for them.

THE Valiente Indians of Panama talk of people in authority, but they have no abstract word for authority—rather, a short and simple phrase, "those on the handle." This does not mean a thing to us, but the Valientes grasp the significance of Mark 11:28 ("But what authority do you do these things?") literally, "What people on the handle told you to do these things?" The Valientes regard the ruler as the one who has the handle of the hunting knife in his hand. That is to say, "He is on the handle," while others could only grasp the blade, and of course would be injured in doing so. Hence, only the ruler can wield the knife; it is he who has the authority.

As the heedless traveler sometimes overlooks an object of priceless value because he does not recognize its

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Amen; so let it be;  
Life from the dead is in that word,  
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Turning, her mother would say, "Sing, sing, you get nearer heaven singing."

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worth, so the translator may be tempted to discard as useless some rare phrase, which so skillfully disguises its fuller meaning in the rich secrets of native life. This was precisely the experience of Miss Estella Myers, a missionary working among the Karré people of French Equatorial Africa. She had tried so hard to explain to native helpers the meaning of the "Comforter." This term, transliterated as the *Paraclete* from Greek, is one of the most difficult in the Bible to render adequately. In order to find something fitting, she had explained at great length the ministry and work of the Holy Spirit as He encourages, exhorts, admonishes, protects, comforts, and guides the Christian. Finally, her native assistants exclaimed, "Oh, if anyone would do all of that for us, we would say, 'He's the one who falls down beside us.'" This seemed to be a completely inadequate, unfit phrase to describe the work of the Holy Spirit, and it would have soon been rejected had not the native brethren insisted on explaining the very special way in which this word is used.

**W**HEN porters, carrying heavy loads on their heads, go on long journeys, often for as long as two or three months, they may become sick with malaria or dysentery, and in their weakness they straggle to the end of the line of carriers. Finally in complete exhaustion they may collapse along the trail, knowing full well that if they do not get to the safety of the next village, they will be killed and eaten by wild animals during the night. If, however, someone passing along the trail sees them lying there prostrate, and if he takes pity on them, stooping down to pick them up and helping them to reach the safety and protection of the next village, they speak of such a person as "the one who falls down beside us." It is this expression which the missionary translator has taken to translate "Comforter," for this is the One who sustains, protects, and keeps the children of God on their journey toward their heavenly home.

Putting eternal truths into the speech of everyday life reflects exactly the style of the Greek New Testament. The New Testament books were not written in the high-flown Asian style of the schoolmasters of the first and second centuries A.D.; they were couched in the words of the common people, who were seeking the truth about the living, risen Christ. For those who sought life, the dead forms of outmoded grammatical styles were useless. So today, the missionary translator carries on that same tradition, giving people the Word of God in their own living language, though the idioms may seem strange to us. For

example, the Uduks along the Ethiopian border speak of "worry" and "being troubled" as "shivering in one's liver."

John 14:1 does not sound like English: "Do not shiver in your livers; you believe in God, believe also in me." But the Scriptures in Uduk are not being translated for us, but for Uduks who must understand the meaning of the gospel in terms of their lives.

The Navajos speak of "worry," but quite differently. They say, "My mind is killing me." Perhaps these Navajos are better psychologists than we had suspected.

The translator among the Triques

in Mexico has to be very careful to avoid all sorts of serious errors. Once he discovered that in a Bible story instead of saying, "Two rich men (i.e., Nicodemus and Joseph of Arimathea) asked for the body of Jesus," he was really declaring that two demons were asking for the soul of Jesus.

Not all the exasperating difficulties which beset the translator are caused by tongue-twisting sounds and confusing grammars; many of the problems arise from profound differences in the lives and customs of peoples. In some ways aboriginal peoples are somewhat closer to the culture of Bible times than we are. In many primitive

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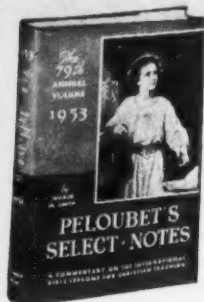
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parts of the world water drawn from open wells, oxen treading out grain, mill stones moved by donkeys, oil lamps, and sheepfolds can be much more easily understood than in our own machine-age society. Nevertheless there are serious problems, especially for the translator who works closely with his native helpers and seeks to have them understand the message as one meant for them.

Again; native peoples sometimes jump to wrong conclusions. They see parallels with their own culture and reinterpret the Scriptures accordingly. Some of the Aztecs of Guerrero, Mexico, volunteered to explain how the angels ministered to Jesus after his temptation in the desert. "Why, it was like a rich land-owner with his gunmen bodyguard," they declared, much to the surprise of the missionary. But a good man out in a lonely place in the mountains of Guerrero would need a bodyguard—that was certain!

The missionary usually understands quite well how to deal with distorted stories. The antidote consists in explaining truth in a positive manner.

To understand a strange culture one must enter as much as possible into the very life and viewpoint of the native people. Otherwise, a person will not realize how ridiculous it is to talk to Indians of southern Mexico about scribes who "devour widows' houses" (Mark 12:40). Their houses are often made with cornstalk walls and grass roofs, and farm animals do eat them when fodder gets scarce, so that people guard against hungry cows breaking in to eat down a house. "Devouring widows' houses" is no bold metaphor in some places, but a real danger. Hence the native reader wonders, "What were these 'scribes' anyway? Was this just a name for starved, ravenous cattle?" In such cases one must translate "destroy widows' houses."

**I**N PLACES where missionaries have been unaware of the cultural problems involved, serious errors have been made and have caused widespread misunderstanding. One translator in West Africa finally extracted a word which he thought meant "to save." For years he used it, only to discover at last that it meant merely keeping ragged clothes together—scarcely a fitting term to describe the redemptive salvation described in the Bible. To make matters worse, he used a word for "grace" which was used in casting curses upon people. He had explained "grace" as great spiritual power descending upon people, but in many cultures supernatural power is more often fearful and harmful, rather than good. The word which the missionary persisted in using was so taboo that people would utter the word only when others were not listening, for they did not want to be accused of witchcraft. Rather than proclaiming the grace of God, the missionary was extolling the power of black magic.

Translating the Bible is not the work of a few weeks or months. It is the task of years, and often of a lifetime. **THE END**

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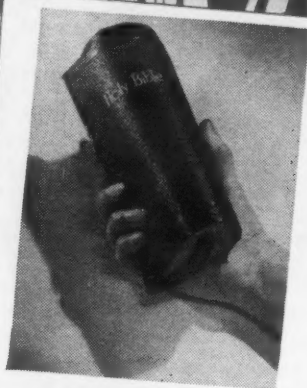
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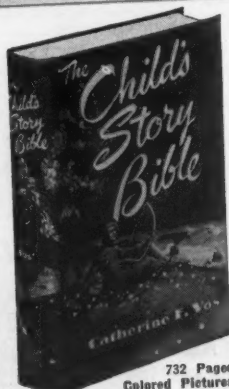
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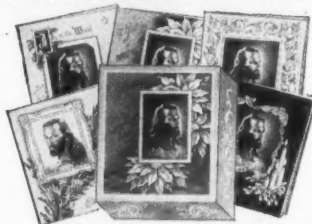
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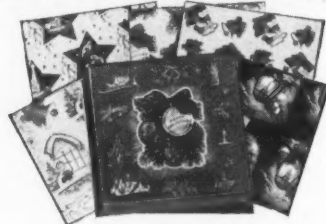
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First she made a design—or "cartoon" as she later found it was called—on large sheets of

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Ruth Case Almy at work. The stained-glass medallion depicts the three Wise Men. *Left*, children of the Mt. View Presbyterian church school, Denver, Colo., paint windows for their junior department.

brown wrapping paper, marking off the heavy leaded lines, as she had seen them in stained-glass windows. With a hard pencil she traced the pattern of these lines, which were from a quarter- to a half-inch wide, onto some of that soft black building paper the workmen had left.

Then with a good sharp stencil knife she cut away the areas between the lines, so that when this lacy pattern was glued to the windows it would leave the outlined sections of clear glass for painting.

With the help of willing members of the congregation who felt, as she did, that "something must be done about those windows back of the pulpit," Ruth Almy got the windows clean, the building paper outlines of her pattern cut in several pieces not too big to handle and glued them to the glass. Then came the painting.

It was a real problem to mix colors that would glow and yet be translucent enough to let the light come through. Only a few colors behaved just as they should. The rest she found impossible to use at all in this way.

Thus, by trial and error, the windows were completed for the dedication of the "new" church, even to the point of having a coat of varnish over the whole surface to keep the oil paint colors



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from flaking off right away and to give the "leaded" lines of the pattern a less papery look. Everyone was much impressed.

This marked the beginning of her interest in the art of stained glass, and from then on she devoted every free minute to learning about it. Beautiful church windows took on a new meaning for her. She learned what made some windows an inspiration and others appear almost as a desecration in the house of God. She studied every book available on the subject.

Ruth Almy visited or wrote to great stained glass studios all over the country. She learned that they have brought about a real revival of this ancient art through their fine artists and artisans and their knowledge of chemicals and minerals.

Many of the magnificent windows in churches and libraries today, she learned, take a favorable place in comparison with famous windows made by great craftsmen of the Middle Ages when, although most of the world was in turmoil, the ecclesiastical arts were developed to a high degree.

All the time she was studying, Ruth Almy worked to bring to others the creative joy and understanding she had found. She experimented with oil paints until she found those that were translucent enough to let the light come through. With the help of varnish, she could make simulated stained glass medallions that had more than just a few weeks of staying power.

About 1947 she began to work with children in the Sunday school of the First Presbyterian Church at Englewood, New Jersey, where she taught a class of juniors. The children were enchanted with this simple and artistic way of illustrating the lessons they learned. They made medallions on antique-textured glass manufactured for large windows but which, Mrs. Almy discovered, could be bought very reasonably, already cut to order in small panes the size for medallions.

Shortly after this work with the children started, one of the big manufacturers of art materials and educational supplies had succeeded in making a special "paint" for glass. This company heard of the work Mrs. Almy was doing and sent her samples before the product was put on the market.

This new coloring for glass was exactly what she had been looking for. It could be used opaque, just as it came from the jar, for painting the black lines. Best of all, the colors were basic and therefore unlimited in range when blended—and then could be thinned down by adding a transmixing liquid (which came in the same kit) to let the light come through without reducing the color value. Here at last were true colors that glowed with the

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beautiful translucence she had been striving to achieve!

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So much interest in Mrs. Almy's work was shown by the Sunday-school workers and art teachers in the public schools nearby that she decided to put it all in a book called "Simulated Stained Glass for Amateurs" (Harper & Brothers).

Mrs. Almy calls her process of simulating stained glass the Frengosi (pronounced *Fren*—as in French, *go*—as in Gothic, *si*—as in simulated) method. It is based on the principles used in the stained glass craft.

A high school class in Leonia, New Jersey, carried out an interesting project making Frengosi medallions to illustrate their outside reading for the year. These now add glowing color to the library windows there.

**W**ORD comes to Mrs. Almy all the time of different Sunday-school groups throughout the country, who have taken up this fascinating craft. The officers of one church were so impressed by the interest of the children in making simulated stained-glass medallions that they put on a big drive and raised enough money for two handsome real stained-glass windows for the church auditorium.

Today Ruth Case Almy is kept busy carrying on her work for an ever widening circle. She lives in Denver now where her husband is executive for the the Presbyterian Synod of Colorado. She says, "My process for making imitation, or simulated, stained glass is for amateurs. It is a hobby, really, rather than a profession." Nonetheless she had the honor of being made an associate member of the Stained Glass Association of America. They feel that she is doing a real service in bringing an appreciation of their craft to the children of today.

Although it was that experience in the old Cincinnati church which gave Mrs. Almy her first insight into the transforming effect of light through color, she never suggests that anyone attempt to make a whole window simulating stained glass. Full-size windows in the sanctuary, she advises, should be the genuine article. **END**

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# Daily Meditations

by John W. McKelvey

## Monday, September 1

READ PSALM 86:1-7

*Labor: the symbol of man's punishment and the secret of man's happiness.*

—JAMES MONTGOMERY

LABOR DAY has many associations in purpose and experience across the years but none is more central than its emphasis on the significance of man's "toil, labor, and sorrow." It sometimes seems that we have scuttled the very desire to acknowledge and live by what Henry van Dyke called "The Gospel of Labor," just as we have allowed Labor Day to lose its original connotation and have made it instead the summer's last long week-end holiday. Despite all this, men still want to know if their labor is in vain and no answer is better than that of Psalm 73:1.

*My Father, wilt Thou teach me the meaning of true service? Save me from seeking my life in selfishness and isolation. Help me enrich the well-being of my brother, in Jesus' Name, Amen.*

## Tuesday, September 2

READ PSALM 94:12-22

PSALM 73:2 introduces us at once to the age-old problem of the soul: Is God faithful to fulfil His promises? If so, why do the righteous suffer and the wicked remain prosperous? The discussion of this problem is divided in two parts, the first part covering vs. 1-14, and the second part comprising vs. 15-28. In the first part the psalmist confesses his temptation and tells how he nearly lost his faith. His experience is not unlike our own has been in life's bitter disappointments.

*My Father, grant that Thy Holy Spirit may accompany me throughout the hours of this day. Be Thou my constant Companion to illumine my mind in times of doubt or darkness.*

## Wednesday, September 3

READ PSALM 37:1-7

THE ROCK upon which we are called to build the house of the soul is our

faith in God. He will not forsake those who put their trust in Him. But no sooner do we take our stand on this Rock than we look around and see "the prosperity of the wicked." Immediately we are torn by inner tensions of envy and rage (Psalm 73:3). How often we are nearly swept over the brink by the flood of evil passions! If it had not been the Lord who was on our side, surely we had gone down to destruction as in a moment.

*Gracious Lord, wilt Thou lead me through the pitfalls and deliver me from the temptations of each day, lest I fail my fellow man and Thee in doing that which is holy, just, and good, through Jesus Christ. Amen.*

## Thursday, September 4

READ PSALM 10:1-7

*The way of the wicked is an abomination unto the Lord.*

—PROVERBS

WE ARE forever seeking the meaning of our existence. We want to know why some people have it so easy and others endure such a hard lot. And when so many of the people who have it easy are out-and-out evildoers, we demand an explanation on this score as well. We are taught that God is no respecter of persons, and yet we are baffled at the great power of the wicked, that "their strength is firm" (Psalm 73:4). In this impasse we can only "wait on the Lord," knowing His judgments in the end are true and righteous.

*Heavenly Father, teach me to walk before Thee in reverence and godly fear. Save me from arrogance and a froward heart. May my spirit ever be upon its knees in contrition before Thee, for righteousness' sake. Amen.*

## Friday, September 5

READ PSALM 2:1-12

ONE OF our worst illusions is voiced in Psalm 73:5. Why we should be so misled as to think that evildoers are better off than other men is difficult to fathom. Have we lost sight of God's promise to the children of Israel? "And five of you shall chase an hundred, and

an hundred of you shall put ten thousand to flight. . . . For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you" (Lev. 26:8, 9). Notwithstanding the anguish and pain of the ages, has not God upheld the upright, even as now?

*O God, grant that my heart may be truly cleansed from all unrighteousness and filled to the full with Thy Spirit. Give me strength to serve Thee without faltering, and faith to trust Thee to the end. Amen.*

## Saturday, September 6

READ PSALM 109:1-4, 16-20

*To be of use in the world is the only way to be happy.*

—HANS ANDERSEN

THERE IS no need to blind ourselves to the cruelty and oppression of the evil-minded men who wield great power in the earth. We have seen what men like Hitler and Mussolini and Stalin can do to the humble and upright, and we tremble even to acknowledge the ascendancy of such evil principalities and powers. But fear not, for they that sow the wind shall reap the whirlwind and their end shall be a fearsome thing indeed. When we are almost persuaded that wrong is right, then is when we must turn to God, in faith believing.

*I give Thee humble thanks, O loving Father, that Thou hast persisted in calling me to the knowledge of Thy grace and faith in Thee. Confirm me in this confidence in Thy sure will.*

## Sunday, September 7

READ PSALM 17:6-13

*No man is living at his best who is not living at his best spiritually.*

—W. MARSHALL CRAIG

OF COURSE, when our thoughts are discolored with envy at the comfort and power of the wicked (Psalm 73:7), we reveal instantly who is on the throne of our heart. It is not God, but mammon. "Things are in the saddle," to quote Emerson's famous phrase. If our minds are staid on God we will not

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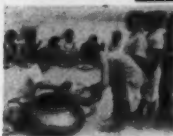


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care the snap of our fingers how much the wicked flourish. David Livingstone, who gave his life in Christ's stead in Africa, once wrote, "People talk of the sacrifices I have made in spending so much of my life in Africa — it is emphatically no sacrifice. Say rather it is a privilege."

*Lord of all, grant that I may daily be renewed in the things of the spirit, so that all sinful affections may die in me and I may become rich toward Thee. Amen.*

### Monday, September 8

READ PSALM 1

One good word can warm three winter months.  
—CHINESE PROVERB

IT IS so easy to conclude that because evil men are getting away with their evil now they will always get away with it. But not so. If men choose to run counter to truth and righteousness (Psalm 73:8), they can do so within certain limits. But "the man who is unwilling to discipline his desire for food," says William E. Park in "Narrow is the Way," "always arrives at the place where such discipline is forced on him." Let's not be deceived: there is a harvest to every seedtime of corruption, arrogance, and blasphemy against God.

*Father in Heaven, wilt Thou teach me to understand Thy precepts and to love Thy law? If my outlook be selfish, wilt Thou make it unselfish? If I be weak in the lusts of the flesh, wilt Thou strengthen me in the power of the Spirit? For Thy Name's sake, Amen.*

### Tuesday, September 9

READ II PETER 2:12-19

A lot of modern high life is pretty low down.  
—CHARLEY GRANT

MANY PEOPLE suppose they have settled all questions as to what is right by asking haughtily, "Can't a fellow live as he pleases?" The answer is a blunt "No." True, we dislike this answer and what it implies. We are apt to agree with Rabelais in his "Gargantua," that "we always wish to do what is forbidden and we long to obtain what is denied to us." And yet, to live life after this line of behavior is to reap bitter heartbreak sooner or later. The wicked discover this truth. The pity is that the righteous should be duped by the vanity of the unrighteous (Psalm 73:9).

*Lord Jesus, walk Thou with me lest I be burdened with worldly cares and discontent with the unsearchable riches of heaven. Keep me ever in the paths of truth, kindness, honor, unselfishness, and humility, for Thy Name's sake. Amen.*

### Wednesday, September 10

READ PSALM 23

In every cloud is an angel's face.

—JEROME K. JEROME

IN HER BOOK "Tomorrow is Forever," Gwen Bristow puts her finger on the secret of life's "full cup" (Psalm 73:10) when she portrays Erich Kessler, the hero, discussing with the woman he loved the mystery of triumph in the face of defeat: "It's simply this—there is a rigorous job in facing a battle even when you have very little chance of winning it. The worst experience on earth isn't tragedy that comes from the outside . . . it's almost pleasant compared with the experience of being worsted within." The crown, however, belongs to him who overcomes.

*I am forced, good Father, to seek Thee daily, and in loving mercy Thou dost offer Thyself daily to be found. Whosoever I seek, I find Thee, in my house, at my work, wherever I go. Amen.*

### Thursday, September 11

READ JOB 22:12-21

'Tis enough that Christ knows all, and I shall be with Him.  
—RICHARD BAXTER

THE MYSTERY of God's knowledge is only one of many mysteries (Psalm 73:11). Surely it is not necessary to fathom it in order to accept the fact that God does know. Henry Ward Beecher once said, "I have noticed that Providence is on the side of clear heads and honest hearts; and wherever a man walks faithfully in the ways that God has marked out for him, Providence will be on that man's side. In the long run you will find that God's providence is in favor of those who keep His laws, and against those that break them."

*O Searcher of hearts, Thou knowest me better than I know myself, and seest the sins which my sinfulness hides from me. Cleanse and redeem me. Guide and strengthen me to serve Thee in newness of life. Amen.*

### Friday, September 12

READ PSALM 49:1-9

Judge not the Lord by feeble sense, but trust Him for His grace.

—WILLIAM COWPER

MATERIAL riches are by no means the "end-all" of life. Psalm 73:12 echoes, however, the envious thoughts of our hearts, for too frequently we judge life's success by the size of our bank account. Nathan Straus, one of America's great philanthropists, had the habit of repeating to his friends, "Money given in health is gold; money given in sickness is silver; money given

at death is lead." He was trying to say that life's true riches consist not in what we possess but in how we use what we possess, even though it be a "widow's mite."

*Thou who understandest my thoughts even afar off, be merciful to me when I slumber on my appointed hour and withhold from Thee that entire sacrifice of self to Thy perfect will, without which I can know no peace. Amen.*

#### Saturday, September 13

READ PSALM 26:1-8

*Behind a frowning providence God hides a smiling face.* —WILLIAM COWPER

THE PSALMIST forecasts accurately the graph line of our disillusionment in the face of "the prosperity of the wicked." First, we are shocked by "the health, wealth, and happiness" which they seem to possess in unlimited abundance. Then, we are baffled by the sudden lack of confidence within ourselves and in our God. We feel the foundations giving beneath us and we are about to do as Pilate in the Judgment Hall, namely, wash our hands of religion altogether. But in this extremity (Psalm 73:13) God is ever nigh to deliver us.

*Dear Father, look upon me in love and lift up my weakness, and let the dayspring yet arise within my heart, and bring me healing, strength, and joy. Cause me to trust and not be afraid, for Thy mercy's sake. Amen.*

#### Sunday, September 14

READ PSALM 118:14-21

IT IS NO sin to doubt, for doubt leads to discovery. Our sin is to refuse to believe what the soul discovers concerning life's transcendent secrets. We need to ask ourselves frequently, therefore, to what purpose the training and discipline of labor and sorrow that goes into our development (Psalm 73:14)? Doubtless the Duke of Wellington had some such question as this in view when he commented on a certain young man, saying, "He has too much education for his brains." General Omar Bradley hinted in the same direction: "We are nuclear giants and spiritual pigmies."

*Strong Son of God, who was tried and tempted to the uttermost, yet without sin; be near me now with Thy divine strength and give me victory over life's evil desires and false values, for Thy Name's sake. Amen.*

#### Monday, September 15

READ PSALM 14:1-7

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did not create us as Frankensteins but as men. God did not intend us to grow into beings with hardened, unyielding processes of mind and soul. General Braddock, of Revolutionary War fame, was such a person, trained to the point of inflexibility and mind-fixedness. The consequence was that his army was disgracefully routed and he himself slain by the wily Indians. If, in short, we come up against inscrutable evil (Psalm 73:15), we must "leap in faith" and go forward.

*Lord Jesus, there are times when I am afraid of myself, when the world and the flesh and the devil seem more real than all the forces of good. Be Thou my Refuge, my Fortress, my Strength, and my Redeemer! Amen.*

### Tuesday, September 16

READ ECCLESIASTES 8:12-17

*Come, cast your burdens on the Lord, and trust His constant care.*

—PHILIP DODDRIDGE

FORTUNATELY for us, God does not expect us to attain perfection and achieve victory instantaneously. If He did, it would be enough if we lived but for an instant, that instant revealing the sparkle of perfection and the splendor of the Creator. But no, God hands us time, time to work out our salvation, one second at a time, so that "we may apply our hearts unto wisdom." It took forty years of pain and anguish in the wilderness to produce Moses, the Moses who at the burning bush was ready to listen and serve. It may be the same with us. (Psalm 73:16).

*O Lord God most holy, when Thou comest into my soul, all that is within me shall rejoice. Thou art my glory and my song by day and in the night—time Thou art my Sun and Shield.*

### Wednesday, September 17

READ PSALM 77:10-20

*How long since you saw a star? When we consider the heavens, we see God.*

—THE VOICE

RECENTLY a Polish underground leader told in "Invitation to Moscow" what Psalm 73:17 affirms. Subjected to the brutal tortures of Moscow's Lubianka prison, he nonetheless managed to endure to the bitter end without losing either mind or spirit. He describes how some days he had the willpower to ration his two slices of bread, and how on others he wolfed them down. Yet his faith as a Christian remained unrationed. Sometimes, as he knelt with clasped hands and bowed head, he would hear a guard whisper, "Look, he prays." And so he survived.

*Lift me up from the miry clay, O Lord, and set my feet on the Rock*

*of my salvation, with faith through Christ in Thy holy way and will. Make me fit to love, courageous to suffer, and faithful to the end, in Thy Name. Amen.*

### Thursday, September 18

READ PSALM 35:1-9

*Be still, my soul: the Lord is on thy side.*

—KATHARINA VON SCHLEGEL

AS the Polish underground leader Z. Stypulkowski saw it, the forced confession is achieved by a kind of mental jujitsu. A man's own weaknesses, induced and inherent, defeat him. A shrewd inquisitor who presses the right buttons, so to speak, can reduce his victim to a whimpering automaton. And courageous though he was, Lawyer Stypulkowski might not have survived if in his darkest moments he had not called on one ally his Communist inquisitors knew nothing about, "Almighty God." God not only foiled his oppressors (Psalm 73:18), but gave him grace to endure.

*Nothing is sweeter than love, O God; nothing more courageous, nothing fuller nor better in heaven and earth, because love is born of Thee. Teach me to love Thee as I ought to love, through Christ Jesus. Amen.*

### Friday, September 19

READ ISAIAH 47:10-15

*Greatness of any kind has no greater foe than a habit of drinking.*

—SIR WALTER SCOTT

THE UTTERLY ignominious death of Mussolini, strung up by his feet and riddled with bullets, and of Hitler, dying by his own hand in an underground bunker beneath the ruins of his Chancellory, ought to suffice as evidence in supporting the psalmist's statement in Psalm 73:19. Certainly from the beginning of time men have sought to bypass God and His immutable laws. Yet to those who aspire to live within the will of the Most High God, power is given to achieve blessing and honor in this life and, in the next, life everlasting.

*Heavenly Father, Thou knowest how much I care for the opinion of men. Help me to care more for what will please Thee. Let me never betray Thee in thought, word, or deed, nor forsake Thy Son Jesus Christ. For Thy Name's sake. Amen.*

### Saturday, September 20

READ I SAMUEL 2:27-31

*When shameful evidences of corruption appear, every patriotic American dies a little.*

—THE VOICE

NEVER be cast down, O my soul, for God is the Ruler yet! (Psalm 73:20)



The tragedy with so many of us is that we reject God's energizing, redeeming power and thus cut short the demonstration of His judgments and the fulfillment of His promises. We are too much like the man about whom Lincoln once spoke, "who, when a fellow was cutting his throat with a blunt razor, complained that he haggled it." We very often defeat God's purpose in and through us—"haggle it," at least. If only we dared to accept it in faith, and follow through!

*My Father, teach me ever deeper meaning in the purpose of life. Save me from wasting my spiritual resources and abasing my soul without cause. Give me a sense of the value of fleeting moment within Thine eternity. Amen.*

#### Sunday, September 21

READ JUDGES 10:10-16

THE REV. Peter McKenzie once asked a commercial traveler into whose society he was thrown, "Are you paid anything for swearing?" "No," was the answer, "I do it for nothing." "Nothing!" cried the preacher. "You work cheap. You throw aside your character as a gentlemen, inflict pain on your friends, break a commandment, and lose your own soul—and all for nothing! You certainly work cheap, too cheap!" So God pricks our consciences, through prophet, law, and gospel, to call us back from destruction (Psalm 73:21).

*O Lord, who, in infinite wisdom and love, orderest all things for Thy children, order everything this day for me in Thy tender pity. Thou knowest wherein I need Thee. Give me power to serve Thee aright. Amen.*

#### Monday, September 22

READ PSALM 49:1-12

*That which constrains the body should not be allowed to enslave the soul.*

—THE VOICE

AFTER VIEWING the failure of military might, financial power, secular forces, even political alliances to bring about a better kind of world, we can understand exactly how the psalmist felt (Psalm 73:22) when he was driven back on God. We of today's world have been driven back to the spiritual resources of our Christian faith. We now see that Christianity alone possesses the necessary dynamic to save our world. It affirms man's inherent worth by teaching him that he belongs to God. "We all live on this one thing, that Man is God's."

*Lord, I know Thou wilt lay no greater burden on me than Thou canst help me bear. Enable me to receive the power and fulness of Thy sustain-*

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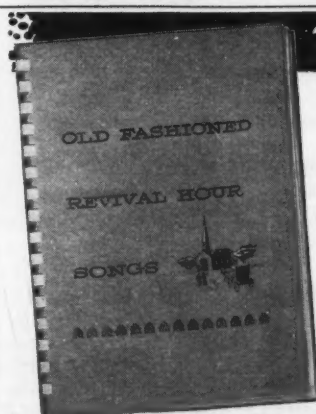


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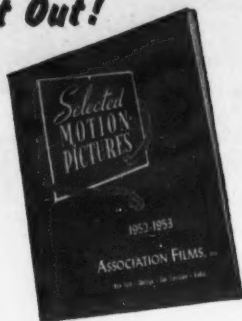
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ing grace, and bring me closer to Thy way, Thy truth, Thy life, through Christ. Amen.

**Tuesday, September 23**

READ PSALM 16:1-11

*Thy best, thy heavenly Friend thro' thorny ways leads to a joyful end.*

—KATHARINA VON SCHLEGEL

HOW THANKFUL the psalmist was in the end that the consciousness of God's abiding presence was strong enough to deliver him, all the arguments of evil and wicked men to the contrary! His position was as strong as the lawyer's who shattered the three-and-a-half hour speech of his opponent in a court case with a single sentence: "Your Honor, I will follow the example of my friend who has just finished, and submit the case without argument." The tremendous truth is that our sufficiency is of God and not of ourselves.

*O Lord, I know not what I should ask of Thee. Thou only knowest what I want; and Thou lovest me, if I am Thy friend, better than I can love myself. Give to me what is right and proper, for Thy Name's sake. Amen.*

**Wednesday, September 24**

READ PSALM 32:1-11

*The sword conquered once, but the Spirit conquers forever.*

—SHOLEM ASCH

WHAT THE psalmist declares in Psalm 73:24 follows with cogent logic. It is as logical a conclusion as the reasoning adopted by a cowboy who were only one spur on his riding boots. "You see," he said, "to be candid, I figured if one side of the horse went, the other was sure to follow." If, in a word, we accept the basic premises of man's inadequacy and God's power, we are prepared to assert that the two together are bound to bring us into a right relationship with God and man, a relationship full of blessing and honor.

*Gracious Father, Thou art wise and tenderhearted. I open my heart to Thee for guidance and strength. Forgive and cleanse me from weakness of will and cowardice of mind. Give me an understanding heart to serve Thee.*

**Thursday, September 25**

READ PHILIPPIANS 3:7-14

*The hour is hastening on when we shall be forever with the Lord.*

—KATHARINA VON SCHLEGEL

THE PSALMIST rises higher with each succeeding verse, as on the rungs of a ladder, and in Psalm 73:25 he expresses in gladdest ecstasy the radiant certainty that no matter what he has suffered and lost in his pilgrim

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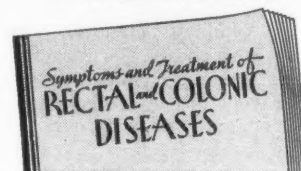
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journey thus far, no matter how others seem to have prospered in evil and iniquity, there is no substitute for God, the living Potentate of Heaven. After having passed with him through his valley of bitter weeping, it is utterly overwhelming to rejoice now with the psalmist in his rejoicing.

*Father, from this day forward Thou shalt have all there is of me. I see and behold Thy great goodness and transforming purpose, and humbly yet gladly I surrender myself to Thy will. Use me, for Jesus' sake. Amen.*

#### Friday, September 26

READ PSALM 38:1-10

PSALM 73:26a underscores what we know only too well, that by ourselves we are insufficient for the strain and pressure of life's plastic dance of circumstance. The discovery of this fact is by no means widespread. Perhaps part of the reason for the terrific tensions in life today roots in the uncertainty in many people about the validity of our Christian faith. Multitudes have learned that "with man it is impossible," but they are lingering on the proving grounds to be reassured about our claim that "with God nothing is impossible."

*Lord of all grace, may Thy kindly Spirit work in the secret places of my life to save me from lack of faith and to deliver me with unflinching hope in Thy goodness here and in Thy judgments hereafter. Amen.*

#### Saturday, September 27

READ PSALM 40:11-17

HOW RICH in assurances is the verdict: My flesh and my heart faileth; but God is the strength of my heart, and my portion forever (Psalm 73:26)! One such assurance is the divine assertion: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Another is the haunting saying of Jesus: "A man's life consisteth not in the abundance of things which he possesseth. . . . So is he that layeth up treasure for himself, and is not rich toward God." It is fatal to reject such assurances. Witness Lot and Esau.

*Wash me, O Saviour, from the stains of past sins, and give me faith to believe according to Thy word. Deliver me from the bondage of sin and darkness, and make me a light unto others to lead them in Thy ways.*

#### Sunday, September 28

READ PSALM 37:16-25

*The world will never be better until we make it better.* —THE VOICE

IN THE preceding verses the psalmist suggests what bliss awaits us when we

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say "yes" to the light which is in Christ in God. In Psalm 73:27a he undertakes to predict what happens when we say "no" and turn our steps deliberately into outer darkness. We just wander farther and farther away until we are totally and irredeemably lost. We have turned away from God, and without God we perish. Nothing is more heartrending than to see it happening and at the same instant be helpless to prevent the consequences.

*Against Thee, O Lord, and Thee only, have I sinned and done this evil in Thy sight. I am not worthy to be called Thy son, but it is Thy property always to have mercy, and in mercy Thou hast called me. Amen.*

**Monday, September 29**

READ EXODUS 34:10-17

*After all, your tomorrow is the result of today.*

—CHARLEY GRANT

HOW MUCH the ancient psalmist understood about the world to come he reveals by Psalm 73:27b that "the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." This means that God has the last word, and they that seek Him shall live, whereas they that turn away, "go away faithless," shall be destroyed. There are three alternatives to everlasting punishment according to the Bible: to be cast into hellfire, to get lost in outer darkness, or to be destroyed. Is this your end?

*Thou who didst cause water to flow out of the rock of stone, break this stony heart of mine and cause me to feel remorse for sin and hunger for Thee, O God of my salvation. Amen.*

**Tuesday, September 30**

READ HEBREWS 10:19-27

*Let others have their way, so long as that way leads to God.*

—EXPOSITOR

HAVING WARNED us of the dreadful hazards of rejecting God, the psalmist in Psalm 73:28 climaxes his whole experience of question for light and certainty by positing God as his Rock and Refuge, his Strength and Hope. To be near God, the living and eternal Lord of heaven and earth, is to possess blessings innumerable and to know joys unspeakable. To make this ennobling discovery is the highest achievement of the human heart. It is the same lofty truth the Apostle Paul expressed in Romans 8:35-39 about God, whom to know aright is life eternal.

*Dear Lord and Savior, let me receive of Thy fulness, grace and truth, and be strengthened in knowledge and faith to know Thee as Thou art, and to serve Thee as I ought, for truth and righteousness' sake. Amen.*

## Light for a Dark Continent

**J**OHNS Rowlands stood looking hopelessly about him. At last this teenage boy was in America, land of promise. But he had no clothes, no money and no family. Where was he to turn for help?

This feeling was not a new one for John. For several years, ever since he had run away from the orphans' home in Liverpool, England, he had been forced to take care of himself. He had earned what little he could for food by sweeping, trimming lamps and washing windows. Life was hard. When he heard of a chance for a job on a ship coming to America, he seized the opportunity immediately.

His eyes traveled across the scene around him until they lighted on a man reading a newspaper. Timidly John approached him.

"Please, sir, could you give me a job?"

"What have you in your pocket, son? A book?"

"It's the Bible. I keep it with me all the time," said John.

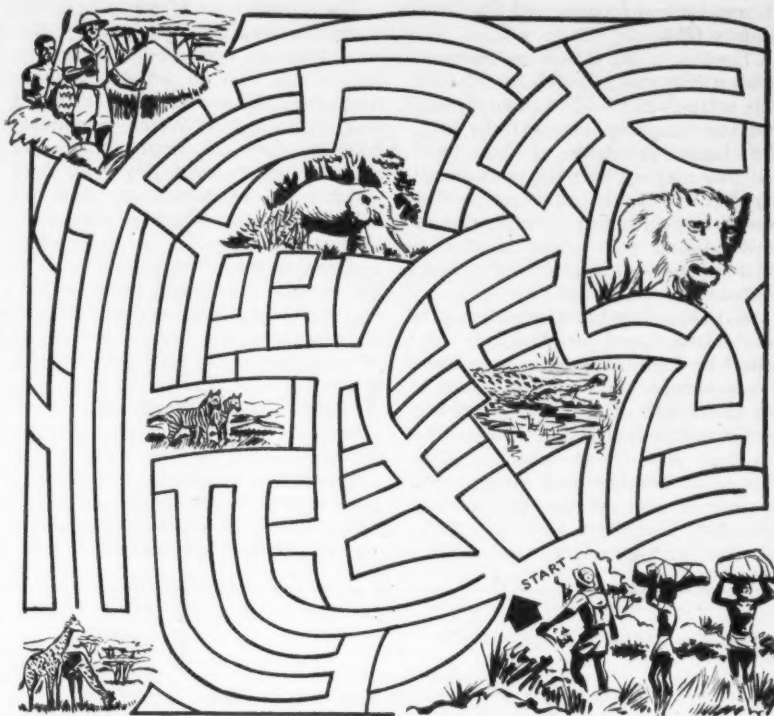
That was all the introduction the man needed. He bought John some breakfast, gave him a job and a foothold on a new life.

As John worked that first day, he silently gave thanks for such good fortune. Finally he asked another worker who the man was who had befriended him. "Why, that's Mr. Stanley," was the reply.

In the next months, Mr. Stanley and his wife helped John all they could, but especially by being his friends. It happened that Mr. Stanley had to go on a journey, and while he was away his wife died. In those days, it was impossible to get word across the country quickly. So John took care of Mrs. Stanley's funeral and then set out to follow Mr. Stanley and bring him the sad news. Mr. Stanley was so grateful for what John had done that he made John his son and asked him to use his name: Henry Morton Stanley.

How wonderful that at last John, now Henry Stanley, should have a "family." But life was not destined to settle into a comfortable groove for him. His new homeland became torn by civil war. Henry was sent to a prison camp. After the war he went back to England but soon returned to take a job as a special correspondent for a Missouri newspaper.

One day he received a telegram



**A PUZZLE:** With your pencil, see how quickly you can trace the path of the explorer Stanley through the jungle to Dr. Livingstone (upper left corner).

containing just two words: "Find Livingstone." David Livingstone was the great and famous medical missionary who had gone to Africa. For two years no one had seen or heard from him.

So Stanley set out on what proved to be a long and dangerous journey. For eleven months, the expedition to find Livingstone searched Africa. The men in the party became ill and many died, others deserted. Much equipment was stolen. Many hardships were faced.

But Stanley would not be discouraged. He had once said, "What is in the power of nature to do, I will do."

Now he said, "No living man shall stop me—only death can prevent me. But I shall not die—I will not die—I cannot die. Something tells me that I shall find him."

On the morning of November 10, 1871, the party reached Ujiji and there Stanley saw coming toward him a gray-haired, tired-looking man. Stanley said his now-famous words: "Dr. Livingstone, I presume?"

And so it was. Stanley had found the great man. For four wonderful

months they lived and explored together. It was a sad farewell when the men parted. But Stanley had to go home and Livingstone wanted to stay to complete an exploration of the Nile.

Upon learning of David Livingstone's death several months later, Stanley wrote, "May I be selected to succeed him in opening Africa to the light of Christianity."

And Stanley did help to bring much light to that dark continent. No other explorer of Africa made as many discoveries as did Stanley.

### What Do YOU Think?

#### God's Message

I heard a bird sing from the trees above,  
As if God were sending down his love  
To all the people good and true;  
Does that include both me and you?  
Someday, I hope I understand,  
The mysteries of this troubled land.  
And once again the birds will sing  
Throughout the world, for peace will ring!  
Dewolyn Fuller and Sharon Lue Orr,  
both age 12, Highland, Texas.

## JOB—OR CHRISTIAN CAREER?

(Continued from page 18)

broker. There are levels in all trades, and your son can reach the top if he is intelligent and skilled.

Finally, do not over-emphasize the material rewards of a particular vocation. Large financial returns constitute a hollow victory if one is a misfit at his job or has to compromise with Christian ideals to fill it.

Choosing a job is serious business. There is only one other choice—that of a life mate—which will be as important. And you can help to point the way. The basic principle of vocational guidance may not have the professional ring, but it is highly important and the experts are constantly pounding away at it: Teach your child obedience, reliability, good sportsmanship and gracious manners.

That there has been some let-up in this old-fashioned emphasis is suggested by the findings of a recent and comprehensive survey of the causes of job dismissals. The survey disclosed that 10 per cent of young workers who lost their jobs did so through lack of skill or knowledge, and 90 per cent because of some personality or character flaw. They were habitually tardy, resented taking orders, were not in-

terested in their work, wasted time.

The boy or girl who has been a member of a family where co-operation and give-and-take are expected and where obedience and reliability are taught, has acquired a solid foundation for occupational success in the world of work. This means that *you* are the most important vocational counselor your boy and girl will ever have.

The schools have to depend in large measure upon a testing program to discover interests, aptitudes, natural skills and talents. You do not, for you can study your children closely and over a long period of time. Watch for childish hobbies; they frequently grow into man-size vocations. A Boy Scout bird watcher in our community took his hobby to college with him, obtained a modest museum job on graduation, and within ten years became one of this country's foremost ornithologists. So, be it cooking, sewing, writing, or baby-sitting—encourage and praise. *What we like to do, we usually do well.*

**P**ARENTS can gently steer their youngsters when the time comes for choosing school courses, usually the first year of senior high. If you have a good student, college is probably in the offing. If you are not sure, consult the school principal or vocational coun-

selor, if your school has such. The important thing is to keep the way clear for whatever occupational interests may develop. And college-bound or not, your boy or girl should have as sound an educational background as possible, regardless of their vocational future. Nine times out of ten, misfits start on their ill-fated careers right at this youthful stage. They sign up for the "business" course because a pal does, or for the "general" course because that seems to fall in with their present state of indecision. Help them to get the right start on their educational program.

Take long looks at the personal and physical characteristics of your young potential workers, for those determine in some degree the occupational area toward which they should be heading. Is your boy or girl quiet and introspective—or a decided extrovert? The former might make an outstandingly successful scientist or research worker, but a poor public relations man. Is their physical constitution such that outdoor work should be encouraged, or avoided? Some occupations call for facility of speech; others for the ability to make quick decisions; others for personal adaptability. Fundamental patterns do not change, and a boy, for example, who is naturally a quiet, lone worker, should not be shoved into a

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### GRAPE CHIFFON PIE

- 1 envelope unflavored gelatine
- ¼ cup cold water
- 1 can Welch's Frozen Grape Juice, undiluted
- ¼ cup sugar
- ¼ teaspoon salt
- 1 tablespoon lemon juice
- ½ teaspoon grated lemon rind
- 2 egg whites
- ¼ cup sugar
- 9-inch baked pie shell

Soak gelatine in cold water. Stir over hot water until dissolved. Mix Welch's Frozen Grape Juice as it comes from the can with ¼ cup sugar, salt, lemon juice and grated lemon rind. Stir until sugar is dissolved; add dissolved gelatine. Refrigerate until slightly thickened and syrupy. Beat egg whites until stiff but not dry; beat in remaining ¼ cup sugar gradually. Beat in gelatine mixture until frothy and fold in egg white mixture. Pour into cooled 9" baked pie shell. Chill until firm.

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Winning recipe is printed at left. Delight your family with it...tonight!



6 oz. can makes 1½ pints

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maelstrom of activity that will blunt his own fine talents.

"But what and where are the jobs in which my son or daughter might be interested?" parents want to know.

Well, there are the "obvious" jobs—like nursing, teaching, farming, business. It may be that your youngster knows that he or she wants one of those fields. Then do not overlook the "new look" which some of them have acquired. For example, the girl with a bent for nursing may find therapeutic work very challenging. Personnel work is an important and growing field for both men and women in the business world. Hospital management is so new a profession that only one college in the United States at this writing offers definite work in that field, and the now large demand for the profession continues to grow.

Overcrowded fields should usually be avoided. The legal profession is one of these, as is teaching on the college level (and in large communities on the high school level). Look with a wary eye at the glamour jobs—those in radio, TV, journalism, and advertising—which may have an immediate appeal but an uncertain future. This does not mean that young workers of superior talent and ability may not be successful in one of these fields, but

they must expect to find the competition stiff.

And let us not for a moment forget the wide vocational possibilities in "full-time" Christian service. Hundreds of young people are growing up in our Christian churches with little or no knowledge of the interesting employment possibilities to be found in their own denomination. Consult your pastor or your state or area denominational student-service secretary.

**T**HERE are many sources of occupational study at the disposal of the family as you make your plans together. These include books and periodicals you will find in the local library; personal interviews and observation of workers on the job; house organs of industries and professional publications; publications of the United States Office of Education, the Department of Labor, the Women's Bureau of the Department of Labor, and educational and industrial movies. One of the sources is Science Research Associates, 57 West Grand Avenue, Chicago, Ill. This organization carries on constant vocational research and is in continual touch with the whole area of occupations. The many pamphlets that it publishes are available at a small price, and are invaluable as

sources of information on a very large number of vocations. A list of titles will be sent on request.

Theories will help, books will help. But the biggest contribution Christian parents can make is to encourage son and daughter to consider soberly the question, "Is the job worth my life?" For that is just what a job will mean. An effusive young girl rushed up to Fritz Kreisler at the close of one of his concerts.

"Oh, Mr. Kreisler, I would give my life if I could play like that!"

The wise man smiled gently as he replied, "That, my dear young lady, is just what I gave."

For what, you may properly ask that cherished boy or girl, would you be willing to bargain your life? For money, power, prestige, "easy street," service to mankind, permanent satisfactions, life-long happiness? The lure of the "fast dollar" beckons today, but the words of a great Counselor are as true today as when they were spoken centuries ago: "A man's life does not consist in the abundance of things he possesses."

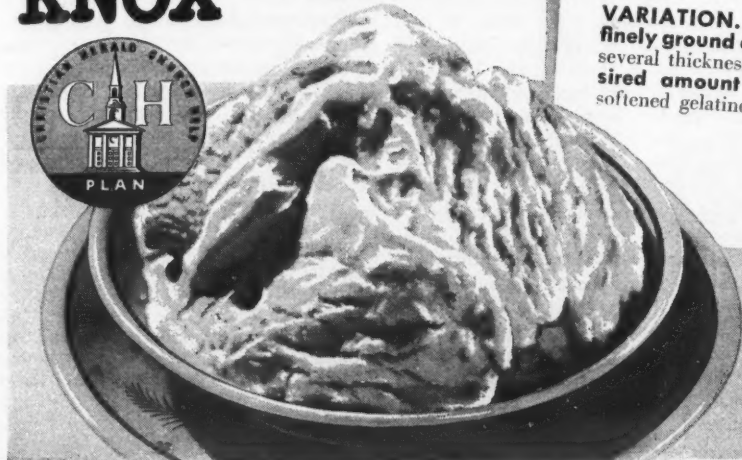
The school, the employment agency, the vocational advisor, the employer cannot teach that inexorable truth. It is the responsibility and privilege of the Christian parent. **THE END**

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3. Mix in 2 cups light cream and 2 teaspoons vanilla.
4. Pour into refrigerator trays\* and place in coldest, fastest freezing position until frozen about 1 inch from edge.
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8. Makes 6 to 8 servings.

\*For freezing by hand use 3 parts finely crushed ice to 1 part rock salt.

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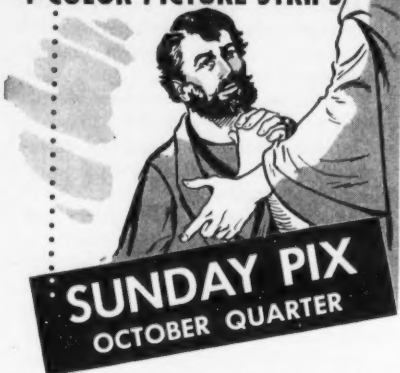
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# Sunday School Lessons

By Amos John Traver

## • Sunday, September 7

### DAVID'S SPIRITUAL GROWTH

II SAMUEL 12:1-7, 13-15; 18:32, 33;  
24:24; PSALMS 51:10

**H**UMILITY is more than a virtue. It conditions relationships with God and man. Jesus insisted that we must become like little children if we are to follow Him. Childlike humility is trustful and teachable. Pride put the priests and Pharisees beyond the reach of Jesus' love. They wanted nothing from him because they thought that they had everything. Most of all they did not seek forgiveness because they thought themselves models of goodness. "I thank Thee, God, that I am not as other men . . ." That is the prayer of pride and shuts God out. A proud man is of no use to God.

David was schooled in humility. Anointed king as a shepherd boy, he had to wait twenty years or more for his kingdom. He was discounted by his own family, hunted like a wild beast by his king and condemned without justice. Saul's unpopularity offered plenty of excuse for revolution but David never presumed to hurry God's plans. His trust in God was so childlike that he would not take his life in his own hands, claiming what God had promised before God was ready to give it. God-confidence, not self-confidence, ruled David.

Yet David was a man, a creature of his times. This does not excuse his terrible sins; it explains them. Kings were kings in those days. What they wanted they took. Their will was the law. When the children of Israel asked for a king, Samuel tried to show them the price they would pay, the slavery that would follow. The whim of an Oriental monarch was absolute. David's lust for Bathsheba and his plot to dispose of her husband was just routine procedure in those days. But it was as devilish before God then as now. And David knew in his heart that he was breaking the law of his God.

God's prophet brought him up short. He made him see the terrible injustice he had done. Instead of storming against God, instead of bringing out all manner of excuses as Saul had done, David repented. "I have sinned" is a hard saying, if sincere. David said it and meant it. His confession did not

prevent punishment but it opened the way for God's forgiveness. "If we say we have no sin we deceive ourselves and the truth is not in us." The truth was in David. His sin was first against God. For the moment he had taken into his own hands the shaping of his future. His lust made him blind to God. All this he acknowledged. In deep humility he could cry, "Create in me a clean heart, O God." God alone could cleanse the stain of sin from his heart.

David failed as a parent, as many another good man has failed. How humble he was with his stubborn, rebellious son Absalom! Perhaps he realized the influences that seek to spoil a prince. His children had not experienced the hardships of his own early life. He had learned to be patient and wait for God to work out his destiny. Absalom tried to be smart and take the crown the clever way. He had no confidence in God's purposes. He was a prodigal son but he never "came to" himself. When we really "come to" ourselves we take a straight look at our sinful hearts. What we see there we hate. Then we turn repentant to God for forgiveness.

That is a great story with which II Samuel ends. David had lapsed again, proud in his old age. He had counted his troops. He had no excuse for this except his childish pride. Punishment came, and confession of sin. God forgave him and he wanted to express his thanks in sacrifice. He might have accepted the gift of Araunah and sacrificed his oxen. No! David understood God too well. Sacrificing what belongs to another is no sacrifice. Real thanks to God is not costless. It is based on an understanding of the real nature of sin. We must see clearly the peril from which we are saved, if we are to be thankful for salvation. David saw that without God's forgiving love he was "a lost and condemned creature." Out of such humility alone can God redeem His erring children.

## Questions:

"The Blessedness of Moral Sorrow" is the title of a sermon by the late John A. Hutton. His text is "My sin is ever before me" (Psalm 51:3). This is probably David's writing. Certainly it expresses his experience. Dr. Hutton believes that the memory of sin 1) helps to remind us of

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SEPTEMBER 1952

what we are, 2) makes us more kindly in judgment of others, and 3) keeps us close to Christ, our Saviour from sin. Others say it is better to forget our sins, since we have been forgiven. What do you think?

# • Sunday, September 14

## DAVID'S CONTRIBUTIONS

II SAMUEL 7:18, 19, 25-29; 23:1-4;  
PSALMS 100:2

**D**AVID created an empire out of a contentious, divided people. Tribal loyalties were constantly springing up to make Israel weak. David was a strong leader, a great general and an efficient organizer. He knew how, by his statesmanship, to conserve the fruits of victorious wars. Yet his greatest contribution to Israel was religious.

To list some of David's greatest contributions is to see his place among the great religious leaders of all time: 1. He made Jerusalem not only his civic capital but also the center of religious hope and practice by bringing the ark there and providing for regular worship. 2. He organized choirs and wrote and collected materials for worship. 3. He gathered wood, stone, metals and all the materials needed for building a permanent temple, though he had to leave the actual building to Solomon. 4. He kept alive and passed on to future generations the hope that Christ was to be called "Son of David." 5. As king he gave his people the example of humble faith in God, a God who was real and personal, just and merciful.

David's prayer in II Samuel 7 is beautifully expressed. It could well be called a psalm in prose. Thwarted in his ambition to build a temple, he learned the true dwelling place of God. Paul said it in I Corinthians 3:16, "Do you know that you are God's temple and that God's Spirit dwells in you?" Stephen, the martyr, added to the hatred of his persecutors by saying, "It was Solomon who built a house for him, yet the Most High does not dwell in a house made with hands" (Acts 7:47, 48). When the woman of Samaria asked Jesus about the place of worship, He answered, "The hour is coming when neither on this mountain or in Jerusalem will you worship the Father . . . God is a spirit and those who worship him must worship in spirit and in truth" (John 4:7-26).

Temples of brick and stone were not needed by God. They would serve their purpose only when they housed worshiping people. David would have built a house for God, but God would give David a far greater honor. He would dwell in him and in his family. Israel was the temple of God. In later years, with the temple destroyed and the people in exile, God would still dwell in the hearts of the faithful.

Israel never could learn that great

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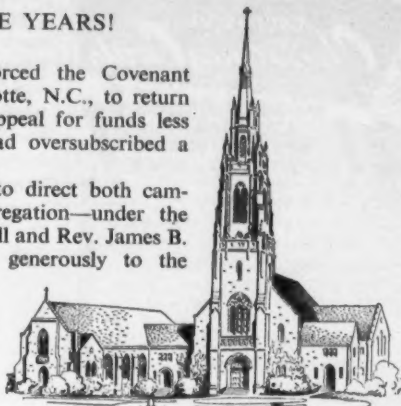
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truth. The externals of religion meant far too much to them. No one dare underestimate the importance of places and forms of worship. Even Jesus loved the temple and gave his disciples a prayer form that still serves as our model. But religion loses its reality when temples and liturgies become an end in themselves. This became the tragedy of Judaism in Jesus' day. It was also the tragedy of Roman Catholicism of Luther's day. It will be the tragedy in any church that neglects to practice the indwelling of God in the hearts of men.

In our last lesson we emphasized the need for confession of sin before God. Does this lead to morbidness? Far from it. To feel the weight of sin taken from our hearts must lead to joyful thanksgiving. If David was a great sinner and knew it, he was also the great singer of praise. The very greatness of God's forgiveness made him want to shout his thanks. Here the worship of God differed from the worship of idols. David was not trying to appease an angry god but to express his gratitude. To know God's grace in Christ is to want with all our hearts "to serve the Lord with gladness and come before His presence with thanksgiving." Is that the spirit of our worship? If not, we may find help in reading David's psalms. For David is still a living factor in the worship of the church dedicated to "David's Greater Son."

**Questions:**

The Psalms were not all written by David. Perhaps he wrote only a few of them. But they reflect his personal faith and they will always find use in Christian worship. The following psalms are particularly expressive of personal religion: Joy in the forgiveness of God—Psalms 32:5; 99:8; 103:3. Assurance that prayer is heard by God—Psalms 6:8, 9; 10:17; 18:6; 22:24. God's goodness toward us—Psalm 37:25. A personal rather than a national God—Psalms 3:8; 4:7; 7:2; 13:4; 22:1; 25:2; 40:17; 69. What are your favorite verses from the Psalms?

**● Sunday, September 21**

**DIVINE WORSHIP FOR A NATION**

I KINGS 1:38-40; 3:5-9; 8:27-30;  
 PROVERBS 3:5, 6

**T**OO bad the story of Solomon does not end with the dedication of the temple. What a glorious beginning he made! Of all David's children he alone was fit to reign. Bathsheba had been a good mother in spite of the stain on her name. David, too, felt special concern for the upbringing of the child of his favorite wife. He saw in this child his successor, and love for his kingdom gave added reason for his training. Surely David took much time with little Solomon, impressing him with his divine destiny and recounting

for him the way God led him from shepherd boy to king. Solomon's preparation for kingship began with a vital faith in God. Any boy with that inheritance from his parents is ready for life.

Dreams are related to waking thoughts. That Solomon dreamed of God suggests that he had been thinking about the grave responsibilities of the throne and of his need of God's help to meet them. How humble he was! The greatness of his father David made him realize his own inexperience. It is not easy to be the son of a great man. What did he need most for his reign? Wealth, victory over enemies, good health for a long life—all these seem first needs to countless thousands. "An understanding heart" was the need he saw as supreme. He was no "know-it-all" consumed with the obsession of his own smartness. Prospect of empire made him humble, not proud. At this point in his young life Solomon was fit to be a king.

How much we need men of this humility to lead our nation! The processes of political life easily turn men away from any sense of divine destiny. Solomon gained his throne by a political trick, engineered by his father. He was open to the same temptations our elected officials meet. To be nominated and elected in our democracies means long, hard campaigning. Many decisions have to be made as to political alliances and principles. One ill-advised speech may make a candidate unpopular. Every word spoken is weighed by the opposition to see if political capital can be made of it. Successful candidates are tempted to pride. They are flattered by their followers, written up in newspapers and magazines, invited to speak over radio and television, and generally spoiled unless they have a genuine faith in God's Providence. Self-confidence drives out God-confidence. It would be good for each elected official to have a picture of Washington praying at Valley Forge hung in his office where he could be reminded of his need of God.

Solomon's prayer at the dedication of the Temple is an almost perfect expression of a king's responsibility. As he had turned to God for wisdom for his task, he also turned to God for blessings on his people. He knew their weakness, better than he understood his own. He had confidence in God's forgiving love. The record of God's patience was written into the history of Israel. He knew how much Israel needed God's constant intervention. His prayer reflects all this. Personally and nationally Solomon knew the need of God's leadership and protection. Today we need leaders who count God into their lives and the life of the

nation. It is not enough that our elected officials have a nominal loyalty to the church. Our future as a nation is only safe in the hands of those who lift their hands daily in prayer for God's guidance.

#### Questions:

Can we trust platforms and promises as a basis for voting? Are the personal and family life of a public official important? The worship of the temple was the unifying center of Israel. What should take its place in our national life? What is the importance of our church and Sunday school in the security of our nation? How can we secure greater participation in Sunday worship in our community?

#### • Sunday, September 28

#### THE PERIL OF WORLDLY GLORY

I KINGS 4:20-26; 11:4-8; LUKE 12:15

**P**HILOSOPHER, poet, naturalist, organizer of the kingdom, diplomat, builder, possessor of immense wealth and a world-wide reputation—this was Solomon. For the only time in history Israel was respected as a world power. Peace reigned and the people prospered in spite of heavy taxes. Solomon began his reign in humility. His first allegiance was to God. Like many another successful man, his success was his undoing. He never knew hardship as David had known it. He received his kingdom ready-made. True, he greatly extended its borders by clever diplomatic moves. Yet success had come too easily. Without struggle his moral muscles became flabby.

Solomon's downfall came through the very methods he used to extend his kingdom. It was not lust primarily that led to his hundreds of wives. Marriages were the accepted means for cementing alliances between nations in his day. Probably his fall into sensuality came as a result of these ventures into diplomatic marriages. Many a drunkard has begun by diplomatic drinks with prospective customers. A taste of alcohol, perhaps inherited, is discovered too late. Solomon, too, may have inherited a weakness from his parents. Remember, he was the son of David and Bathsheba.

Tolerance is a virtue so long as we are not tolerant of the wrong things. No doubt Solomon prided himself on his broad-mindedness. Since he brought heathen wives to his palace, he should also permit them to worship their own gods. On Mt. Moriah he built his temple to God and on a nearby hill he built shrines for the idols of his wives. From this concession it was only a short step to sharing idol worship with his wives. Perhaps he went first with no thought of worshiping, just as a tolerant gesture to his wives. By this

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time they had won more influence over him than he realized. Soon he was joining in practices of the heathen.

By the standards of the world Solomon was a great king. He lived in luxury and basked in the flattery of his courtiers. Forty thousand stalls for his horses and 12,000 horsemen—what a measure of success! Future generations would remember his reign as the golden age in Israel's history. Even Jesus used Solomon as an illustration familiar to his age. Speaking of the beauty of the lilies, He said that "even Solomon in all his glory was not arrayed like one of these" (Matthew 6:29). On another occasion He recalled the visit of the Queen of Sheba to Solomon (Luke 11:31). Much of

### Prayer

When illness is my lot, dear Lord,  
 Sustaining grace to me accord.  
 I would not think Thou meant for me  
 To go through life of suffering free;  
 Father, my path has not been hard,  
 For Thou hast been my shield and guard.  
 Let me not fail to pass the test,  
 But ever say, "Thou knowest best!"  
 —Louis Ellsworth Jaekel

the popular expectation of a Messiah in Jesus' day was centered on the coming of a king who would bring Israel back into world power as in the days of David and Solomon. No wonder people could not see Jesus as the Messiah. The crown and robes of Solomon would hardly fit the kindly, humble Galilean carpenter.

How patient God was with Solomon! Judgment must come upon his house but he would be spared the sight of the destruction of his empire. How often the sins of the father are visited upon the children unto the third and fourth generation! The root sin of Solomon was disloyalty to his God. If he had spent his time before the altar of the temple he had built instead of in the shrines of foreign gods, his glory would be real. Culture is no enemy to religion unless it becomes a rival. Solomon could write beautiful poems about God and compose wise proverbs about life, but he could live as though there were no God. Let our secular civilization beware!

### Questions:

What reasons are most frequently given for drinking alcoholic beverages? Did you ever hear an alcoholic say that he liked his first drink? Review the steps that led to Solomon's downfall and apply them to the progress of an ambitious, easy-going young man to a drunkard's grave. Real safety for young and old lies in a vital faith in Christ. How can we persuade our young folks to spend less time in our taverns and more time in our temples?

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## COURAGE IN COMMONPLACE

(Continued from page 26)

a way of opening doors unexpectedly. In the sixteenth chapter of the Book of Acts you can read the account of how Paul, having evangelized "the region of Phrygia and Galatia," wanted to go on into the Roman Province of Asia. But circumstances prevented. Then he decided on Bythnia, rich, fertile, and highly civilized. But, his reputation having preceded him, probably because of the opposition of his enemies, he was not permitted even to cross its boundary. Unable to go to the left nor to the right and unwilling to go back, he did the sensible thing and went straight ahead to Troas. It must have been something of a disappointment, but he just took life as it came. At Troas, where he wasn't planning to go, he had a dream, you recall—a dream about a Macedonian man who wanted him to come over and help. So it was that Christianity passed from the Orient to the Occident, from an eastern sect to a world-wide faith.

In another place this man Paul says, "I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want." He knew how to take life in little pieces.

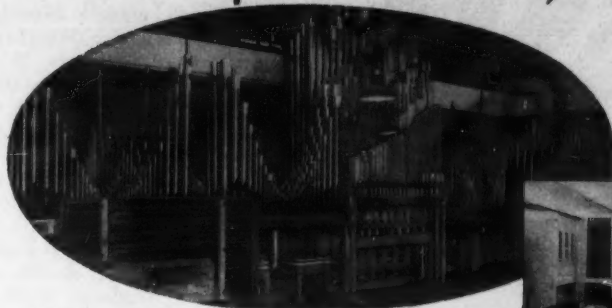
THE SECOND thing to note about Ruth and the way she could be courageous in the commonplace is that *she exercised her power of choice*. She didn't have to go with Naomi. She chose to go, and phrased her choice in the great lines, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." Again, nobody sent her into the fields to work; she chose to go.

It may be that someone is now beginning to think, "Hold on a minute, preacher. That's nice talk about exercising my power of choice. But that's just the problem—in these humdrum matters I don't *have* any choice. And Ruth didn't have any choice either—she had to eat, didn't she?"

To that last I must assent. But to the idea that we have no choices at all, I must forever dissent. Granted that our lives are circumscribed by heredity and circumstance and previous choices, we still choose the part of the circle we'll live in. At the very least, we always have what Henry Hitt Crane once called "the option of emphasis." In confronting any situation, we have the option of taking it at its best or at its worst. We can see the doughnut, or we can see the hole. We can see the rose, or we can see its thorn.

Clovis Chappell tells of a woman

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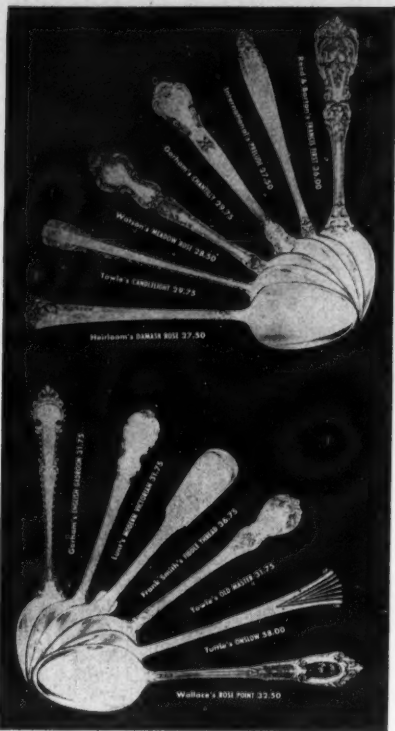
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who, on being asked how she felt, said, "I feel good today. But I always feel the worst when I feel the best because I know how bad I'm going to feel when I get to feeling bad again." We always have the option of emphasis. When you awaken to another day of the commonplace you can still pick out the most pleasant parts of the day and think about them.

Alice Freeman Palmer was an unaffected American girl who rose from birth in a small obscure village to a life of extraordinary distinction and usefulness. At the age of twenty-six she was the President of Wellesley College. After her marriage she resigned that position, but never could cut herself off from some means of service. One of the things she used to do was to teach in a summer vacation school in hot, humid Boston—when she could have been enjoying the cool breezes of the sea shore or mountains. One very hot day she found her room full of girls, each with a baby sister or brother to tend.

"Now," she said, "what shall we talk about this morning?"

Up spoke a small, pinched-face, large-eyed youngster. "Tell us how to be happy."

Tears came to Alice Palmer's eyes and a lump to her throat. How to be happy in the slums of Boston! She was equal to the occasion, however. After making them promise to try them out for a week every day without fail, she told her rules for being happy: First, commit something good to memory each day. A bit of poetry or a verse of Scripture—the kind of thing you'd want to remember if you could never read again. Second, look for something pretty every day—a leaf, a flower, a cloud. Something, however small, that is pretty—the kind of thing you'd like to remember if you went blind. And third, do something for somebody every day—something like taking care of your brothers and sisters for your mother, or helping "without" being told to.

AT the end of a week, as she was making her way to the school again, she was accosted by a jubilant youngster with the words, "I done it!"

"Did what?"

"What you told us to, and I never skipped a day, neither."

She had helped at least one youngster to exercise her option of emphasis, and so to be courageous in the commonplace.

Finally, now, I would have you note the result of Ruth's courage amidst the everyday, commonplace details of her life.

All unknown to herself, she had a shadow of influence. The story doesn't particularly emphasize that; it's hidden away in one of those genealogies we

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usually like to skip when we're reading the Bible. But it's there.

And it is true to your life: you have an unconscious influence. An English preacher once preached a sermon entitled, "The Star in the East." It was not so good a sermon that anyone would bother to read it today. But, entirely unknown to its author, that sermon was picked up and read by a young American. It so stimulated him—his name was Adoniram Judson—that he resolved to become a missionary to the Orient, the first missionary ever to go out from our shores. And, so far as I know, that English preacher never knew what he had done. Unconsciously he had a shadow of influence.

About one hundred and twenty years ago there first appeared a newspaper

### Stones

God, keep rolling the stones of my life  
One upon another, as today  
I see the sea in its restless patience  
Washing and dragging back,  
Ceaselessly rolling these stones  
With their sharpness,  
Roundly moulding them  
To its delicate will,  
Washing unresistingly in their beauty  
Wholly in tune with the deep.  
God, keep rolling these stones of my life,  
Smoothing the corners that cut,  
Making souls bleed,  
Having patience with my roughness, Lord,  
Roll me to fineness.

—Myrta Stover

called *The Liberator*. Its owner, editor, printer, and publisher was a young man twenty-six years of age. He had not had the advantages of a college education. He was not one of the blue-blooded aristocracy. When he began he didn't have a dollar of capital nor a single subscriber. He slept and ate in the printing office. His meals consisted for the most part of "bread and milk, with a few cakes and occasionally a little fruit." Yet the influence he came to exert played a well-nigh decisive role in forming public opinion against slavery. Today you can see a statue erected to his memory on Commonwealth Avenue, Boston—a statue paid for by public subscription to the memory of William Lloyd Garrison.

Everyone of us has a shadow of influence. Albert Schweitzer acknowledged the part others played in his life in these words: "So many people gave me something or were something to me without knowing it. Such people, with whom I have, perhaps, never exchanged a word—yes, and others about whom I have merely heard things by report—have had a decisive influence upon me. They entered into my life and became powers within me."

Dwight L. Moody was himself con-

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verted by his Sunday school teacher. Wilfred Grenfell went to Labrador as a Christian doctor because he stopped one night to hear Moody preach. Two great men under the shadow of influence of a single, commonplace Sunday-school teacher! Each of us has a shadow of influence.

I have waited until now to tell you what was Ruth's shadow of influence. Perhaps you know it without my telling you. We began by saying that the story of Ruth is a common one in the main, and so it is. But it has an uncommon ending. It is one of the Old Testament's great, warm-hearted, human stories with a divine touch.

For Ruth, the text says, was the mother of Obed who was the father of Jesse.

Then as the years went by there was

another child—Jesse's son—born in the Judean hills. The sunshine tangled in his hair and countless songs burst forth from his heart. He so sang and battled and sinned and repented that everybody loved him and we thank God still for David. And David was Ruth's great grandchild.

Then other years went by and there was a burst of light upon those ancient hills, and there was music from a choir of the land where everybody sings. "There were shepherds abiding in the fields, keeping watch over their flocks by night." And the Child born that night was another of Ruth's great grandchildren.

Both David and David's greater Son were a part of the shadow of influence which one woman cast because of her courage in the commonplace.

## EVERYBODY LIKES 'CHUCK' TEMPLETON

(Continued from page 21)

and a half this abandoned church with a seating capacity of 1200, ministered to by an unordained cartoonist, was crowded to overflowing, and a gallery had to be added to provide for 500 more people. A jubilee service was planned to dedicate the enlarged temple of worship.

Then tragedy struck.

On the night before the reopening, fire gutted the structure. Once there had been only a building without a membership; now there was a membership without a building. The people who had just made heroic sacrifices for the expansion dug deeper.

Finally completed and occupied, the new sanctuary was regularly jammed to its 4500 capacity for worship and soul-winning. Three services were held each Sunday for the next five years. Two Sunday night services, each attracting more than 1500 people, were necessary to accommodate the throngs; even then, there wasn't room enough.

Magazines and newspapers across Canada again carried lead stories on Templeton—this time as a preacher.

I first met Chuck Templeton when the Youth for Christ movement was in its beginnings. Torrey Johnson had called in fellow evangelistic pastors to consider launching a Christian youth campaign as an antidote for the jazz-mania, vice and delinquency imperiling millions of adolescents.

The current of fervor ran deep and strong. Here was a band of young men who felt that Christ was the answer to all youth problems, from pagan parents to juvenile despair. They prayed with desperate intensity; they dedicated their all to Christ for reaching youth.

Among them was the ex-cartoonist of Toronto.

Templeton swung into the Youth for

Christ movement, as did the others, with the fire of a crusader. He became a member of the board of directors at the organization meeting at Winona Lake, Indiana, in 1943, and was made regional vice-president the same year. He founded and directed the Toronto Youth for Christ with a regular Saturday night attendance of 3,000. He also staged three gigantic youth rallies at Maple Leaf Gardens, with more than 18,000 present at each rally. In addition he carried on a radio Gospel ministry weekly over eighteen stations.

With phenomenal success at home, Youth for Christ began to have international visions. In 1945 Billy Graham and Chuck teamed up for a tour of ten nations of Europe, preaching on alternate evenings to overflow crowds. On their return to America, they participated in mass youth evangelism, witnessing crowds ranging from 20,000 to 70,000 in Soldier's Field, Chicago, in the Rose Bowl, Pasadena, and in the Chicago Stadium.

With the war over and Youth for Christ gathering incredible momentum in scores of distant lands as well as in America and Canada, Templeton heard God calling him into another field. He felt he could do his maximum for Christ's Kingdom by taking a full theological course, being ordained to the ministry and carrying a fervent evangelism into old-line denominational churches. In 1948 he enrolled in Princeton Seminary as a special student. On May 4, 1951 he was ordained by the Presbyterian Church, U.S.A.

Templeton's graduation from seminary came when revival fires were beginning to burn briskly in millions of hearts chilled and depressed by worldwide onslaughts of war, crime, paganism and moral deterioration. A spiritual

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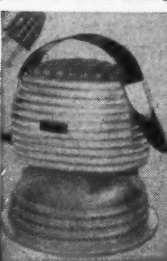
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vacuum had followed World War I, and the era of Billy Sunday and Wilbur Chapman had just about vanished. In fact, wiseacres and ecclesiastical sages said mass evangelism was outmoded, that people would not respond again to the emotional appeal and crowd psychology involved in tent and tabernacle campaigns. Instead, the emphasis from thousands of pulpits was laid on moral and social reform, world-wide uplift, formal worship, successful church organization and administration. Conversion became a forgotten word.

The wake of World War II found people in a totally different mood from that following the first world struggle. Then it was release and a sense of abandonment; now it was anxiety and despair, futility and frustration. A nationwide upsurge of spiritual concern followed. It reflected itself in booming church membership and church attendance; in the unprecedented founding of new congregations and the erection of hundreds of millions of dollars' worth of new church plants. And, most notably of all, in mass evangelism. In scores of cities campaigns attracted large crowds and evoked an impressive response.

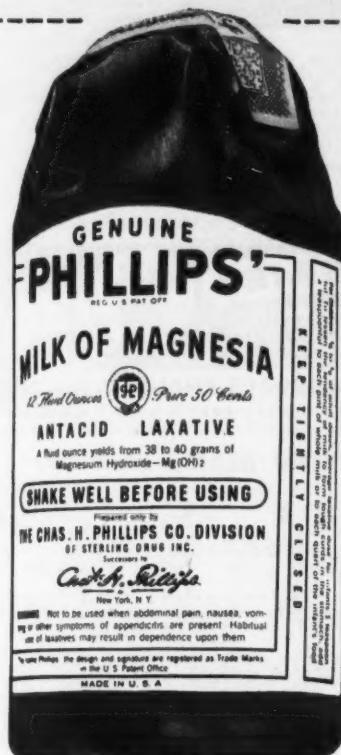
In such a setting, Templeton was called by the General Board of the National Council of the Churches of Christ in the U.S.A., to the staff of the Joint Department of Evangelism, of which Dr. Jesse M. Bader is executive secretary. He had the distinction of being the first evangelist to be elected a member of the staff by the Council, which is composed of thirty denominations, numbering 32,000,000 members. Bader saw in Templeton's intense spiritual fervor and the discipline of his Canadian background of reserve and poise, the combination needed to shake established churches out of their tendency to become self-satisfied, even self-righteous.

Templeton launched out on this phase of his career with the same burning conviction he had when he started his ministry: that the so-called Christian world desperately needs revival.

The result in a few months has been amazing and inspiring. With straight-from-the-shoulder, uncompromising Gospel preaching, Templeton has drawn throngs that have spilled out of the largest auditoriums, and has brought together in one huge assembly of fervent worship and consecration members of many varying branches of Christendom.

In Evansville, Indiana, more than 4,000 people jammed the city's Coliseum last January 28, opening night of a two weeks' campaign. Attendance increased until during the second week the average was 7,000 to 9,000 daily; on the closing Sunday more than 11,000 pushed in. But statistics are

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only outward evidence of an inner spiritual triumph. The real significance lies in the kind of statement made by the Rev. Nevin Danner, executive secretary of the Evansville Council of Churches: "Not in living memory has any event, secular or religious, so moved this community."

A quiet, intensive visitation evangelism program was staged before the meetings, led by Dr. H. H. McConnell of the National Council. During this period 3500 calls were made and 800 professions of commitment obtained. Through cooperation with the American Bible Society, 20,000 illustrated copies of the Gospel of Luke were given out.

In the meetings more than ninety individual churches representing poles-apart doctrinal temperament cooperated wholeheartedly. There was a spirit of unity in the air that was inspiring—perhaps an omen of the harmony and oneness which may some day permeate all churches.

With Dr. Bader and Mr. Templeton in Evansville for the campaign was a

**"TOO MANY CHURCHES!"**  
*So they say, and stay away  
Because of things that gall;  
But would they be more satisfied  
To have no choice at all?*  
 —C. W. Vandenberg

team of fourteen outstanding clergymen and laymen who touched every area of community life. They spoke to high school, labor, industry, service clubs, doctors and nurses, interracial and other groups. A feature was the downtown noon assemblies, designed to be of practical helpfulness in everyday living, with Templeton as speaker. The Grand Theater was inadequate after the first week and meetings were moved to the Coliseum, where daily attendance rose to 3500. So deep was the impression on the community that many employers extended the lunch hour period for workers who wished to attend.

No auditorium was large enough to hold the crowds who wished to attend the nightly revival. People were hearing what Christ might mean to them and could do for the world. Friendliness and hope marked the gatherings, but there was no semblance of vaudeville or entertainment as a lure. It was straightaway evangelism, no apology or trimmings.

The Evansville Press quoted these words from one of his sermons: "With too many of us, it's 'life as usual'—with the whole world bursting at its seams. . . . Millions of men and women who claim to be Christian are not one whit different from others who do not claim

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My plan is amazing! Just take a few easy orders for my sensational values in made-to-measure suits—and get your own suits without a penny cost and make money too! Men can't resist the outstanding style, long wear and low price of my made-to-measure suits. You need no experience. Spare time pays big profits. Rush name and address today for complete details. **Big Free Sample Outfit** contains 160 actual woolen samples, style illustrations, etc. Write now!

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It reveals why drugs and medicines give only temporary relief and fail to remove the causes of the trouble: explains a specialized non-surgical, non-medical treatment which has proven successful for the past 33 years.

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it. We can't be ordinary Christians in these extraordinary times.

"Consecration is facing what it means to be a Christian. It is giving yourself absolutely to God and living His Word every day in a life that is clean, upright and shining. Christ and the redemption from sin He provides is the answer to the world's desperate need."

During the Evansville campaign there were hundreds of commitments, as many as 150 a night. More than 91,000 people attended the devotions. In sizing up the results, the Evansville *Courier* commented editorially: "Nothing quite like it has happened to us here in a long time. Audiences have surpassed those seeing the best shows, the biggest political gatherings and the most-publicized sports events. These tremendous audiences testify to a spiritual hunger on the part of the people who live today in an age of change and great danger. They also testify to the striking abilities of a most remarkable young man—Rev. Charles B. Templeton."

In Youngstown, Ohio, as many as 6,000 people crowded into Stambaugh Auditorium, which normally seats 2,765 persons, to hear the Templeton evangelistic message. The first night's audience of 4200 heard the ex-cartoonist declare that the "hinge of history is attached to the door of a stable in Bethlehem." A remarkable number of teen-agers was noted in the various services. Templeton in his first thirteen meetings in the auditorium reached 43,000 with his message, and 11,000 in ten services at First Baptist Temple. Some bus lines reported making twenty extra round trips daily to take care of worshipers.

An inquiring reporter for the Youngstown *Vindicator* made his own poll of the evangelistic mission. He found clergymen ranging from Pentecostal to Episcopal enthusiastic about the services and sermons. He chronicled the steps the ex-cartoonist emphasized in his appeals to people to find the Saviour: Recognize your need of God; confess your sins and ask forgiveness through Christ; pray a prayer of faith that you trust in God's promise of forgiveness; witness your new faith by telling someone about it.

City-wide evangelistic missions under Templeton's leadership have been scheduled for months ahead by the National Council of Churches in co-operation with local Councils—a portent, let us hope, of the stirrings within long-established churches and denominations. There may yet come another of the great historic revivals that have swept across nations at recurring periods in history, changing the face of history, revitalizing and passing along the faith that is yours today. **END**

SEPTEMBER 1952



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A Christian Herald CHURCH HELP PLAN Participant—See page 35



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Let us help you enjoy life again. You will marvel at this revolutionary new method. Using your own old plates, we will remake them completely in only 24 hours. Missing teeth are carefully matched and replaced. Work is done on an absolute **MONEY BACK GUARANTEE.**

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## Improvement

"Like your new bungalow with no cellar?"

"Sure thing. My wife hasn't heard a single burglar downstairs since we moved in."

## Slippery Business

Mr. Jones was going to town, so his wife asked him to call at the grocer's and order a pound of butter, two pounds of lard, and three gallons of oil.

"All right, but I'm sure all those greasy things will slip my memory," Mr. Jones replied. —*Watchman-Examiner*

## Request

Two women were preparing to board an airliner. One of them turned to the pilot and said, "Now, please don't travel faster than sound. We want to talk."

## At Home

Sergeant: "Why didn't you obey orders when I said, 'Company halt?'"

Rookie: "Well, I've been here for two weeks now and don't feel like company any more."

## Soft Soap?

Customer: "This restaurant must have a remarkably clean kitchen."

Manager (beaming): "Thank you, sir, but how did you know?"

Customer: "Everything tastes of soap."

## Guessing Game

This sign is in the window of a "jumbled-up" hardware store: "Store of three wonders. (1) You wonder if I have it. (2) I wonder where it is. (3) Everybody wonders how I find it."

## That's Different!

A woman stepped off the penny scales and turned to her husband. He eyed her appraisingly, and asked, "Well, what's the verdict? A little overweight, eh?"

"Oh, no," said his wife, "I wouldn't say that, but according to that height table printed on the front, I should be about six inches taller!" —*The Shield*

## Dangerous Alien

Customer: "Remember that cheese you sold me yesterday?"

Grocer: "Yes, madam."

Customer: "Did you say it was imported or deported from Switzerland?"

## Thorough

An enthusiastic man and his timid partner went bear hunting. With typical beginners' luck, the first morning they left camp they came upon bear tracks. The timid sportsman looked at them apprehensively.

"Tell you what we'd better do," he said at length. "You follow the tracks to where he went, and I'll go the other way and see where he came from."



"Go to sleep, my little buckaroo..."

## Agreeable

Sign in an apartment (first floor) window: "Piano for Sale."

Sign in next door apartment (first floor): "Hurrah."

## Apt Description

When little Hazel saw her first hail storm, she squealed, "Mommy, the ground is all covered with hominy."

## The Other Foot

A new Chinese student who understood little English had enrolled in one of the college composition classes.

"What is your name?" asked the teacher.

"Yu Yu Tsin Mei," said he.

"Your name is so long. I'll just call you John."

"What your name?" asked he.

"Mrs. Elmer John McDonald."

"Your name very long. I'll call you Charlie."  
—Baptist Student

## Precedent

One cold snowy morning an old man was seen, dressed in his night-shirt, vigorously chopping kindling. His neighbors, amazed at the brevity of the old man's clothing in such severe weather, asked, "How come?"

The old man never missed a lick in his chopping as he replied: "For the last seventy years I've dressed by a fire; I'm not gonna stop now."

## Office Story

I Won't is a tramp. I Can't is a quitter. I Don't Know is lazy. I Wish I Could is a wisher. I Might is waking up. I Will Try is on his feet. I Can is on his way. I Will is at work. I Did is now the boss.  
—The Lookout

## Cooperative

An assistant district attorney was questioning a witness who, in replying, insisted on addressing all his answers to the attorney.

"Witness, speak to the jury!" the judge ordered testily.

The man turned, looked the jury over, nodded affably, and said, "Howdy."

## Special Delivery

A motorist, traveling through the mountains, marveled at the way the natives cultivated the steep hills. As he drove along a rugged highway, a man came tumbling down a cliff onto the road.

"That's the fifth time today I've fallen out of that field," said the native.

"Why do you bother to work such a steep hill?" asked the motorist.

"Well," exclaimed the native, "I plant that field in melons, and in the fall when they're ripe I love the way they come rolling down the ridge into my yard and up to my door."

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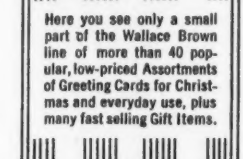
### Mail Coupon for Actual Sample Assortment

SEND NO MONEY! Just fill out and mail the coupon below. We will send you at once an actual sample "Feature" Assortment on approval **PLUS FREE SAMPLES** of fast-selling Personal name-imprinted Christmas Cards and complete money-making equipment.

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Please rush at once sample of the 21-Card "Feature" Christmas Assortment and **FREE SAMPLES** of your Personal name-imprinted Christmas Cards.

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## SOMETHING SPECIAL

(Continued from page 25)

They're good with fish, and Dad always liked the ones you made."

Horrid, smelly fish, Edith Ellen thought. Mechanically she reached for the corn meal. "Is Dad bringing fish?" she asked.

"I think so. He hasn't been fishing for so long, so I said a mess of fresh ones would taste fine."

The girl set the can of meal on the table with a thud. "You mean he went fishing? Really, why Mr. David keeps him is beyond me."

"Because your father is honest, and a good gardener," her mother answered. Then she added, a tender, remote smile lighting her face, "And he does so love to fish."

Edith Ellen was heating the big iron skillet when her father brought in his catch. He dropped his arm lightly across her shoulders. "Anybody can buy fish," he said, "but them's special. I caught 'em, 'cause they're your mother's favorite kind."

In the night, Edith heard the old Ford rattle up the drive, and her mother slip quietly up the stairs. She heard the faint click as her mother's door closed, and the creaky old house settled again for the night. She realized that as far back as she could remember she had heard her mother come and go, when people were sick or in trouble.

THE LONG lazy days passed. Edith Ellen ate and slept, went with her mother to church, did all the expected things. But on that night when her father brought the telegram she was no more resigned to Bart's decision than she had been on that first rebellious morning. Her eyes skimmed over the words, "Arriving Saturday 2 p.m. Bart."

She wore the new summer dress and the little white hat when she closed the picket gate and walked down the shaded street to meet Bart's train. She went the long way, past the grocery, the empty lot where the boys played ball, and on to the depot, where Old Jake was standing in the door. Old Jake, who was as much a part of the town as the century-old trees.

He stood with his broad back against the screen and his dreamy eyes gazing down the street, as she had seen him hundreds of times before, a strange mingling of peace and anticipation on his face. What did he have to live for, she wondered. Was his heart ever torn by conflicting emotions?

Why was it wrong or selfish to want more from life than her parents had? Why did she care so terribly? Why couldn't she be as her mother, calm and confident; or as Bart, absorbed in the miracle of test tube and surgery?

They moved in a straight line and found, if not happiness, at least contentment and purpose.

She heard the train's whistle and then Bart's arms were about her. The touch of his lips sent her blood racing. "Oh, Bart," she whispered. And standing there in the sun on the old cinder platform, nothing else was important.

That evening, as she looked at Bart's quiet face, she thought, Why, he's like Mother. And strangely enough, like Dad. He could very well have been their child.

Her father turned at the foot of the stairs. "Everybody's goin' to church in the mornin', Kitten."

Edith Ellen looked her surprise. "You, too, Dad? Goodness, I thought you always ran the hounds on Sunday. But count Bart and me out," she added. "You go with Mother to church and we'll have dinner ready when you come home."

There was no smile now on the older man's face, no teasing look in his eyes. "No, we're all goin'," he said. Edith Ellen recognized one of the few commands she could remember ever hearing her father give.

The church was crowded, warm, and a fly buzzed monotonously back and forth across the pew. The preacher was unusually dull. Edith Ellen thought, and after the first few sentences, she made no effort to listen.

Words, pictures, rebellious thoughts flitted through her consciousness. *Dr. Bertram Rogers—Doc—Dr. Rogers*. The walls of the little church dissolved; the preacher's voice changed to a new rhythm—imperative, forceful.

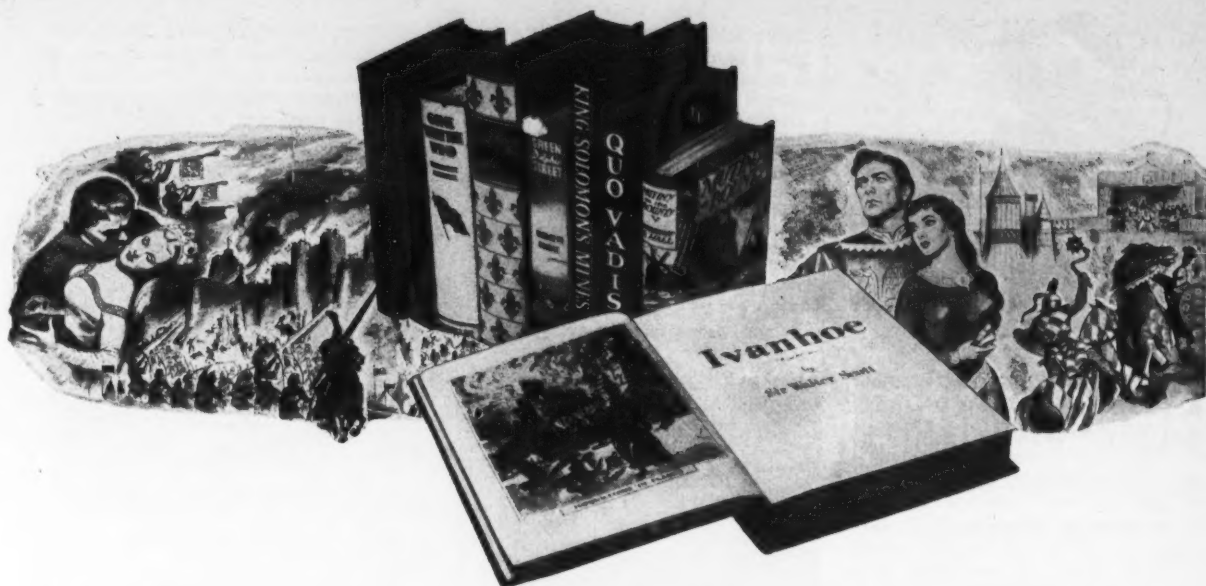
*Dr. Rogers—calling Dr. Bertram Rogers*. She was in a great surgical clinic. It was *her* husband, *her* famous surgeon husband who was being paged over the public address system.

THE walls closed in, her lungs refused the air she tried to breathe. Other faces, other voices intruded. *My baby's got summer complaint, Doc, can't you come? My wife's got a misery, Doc, won't you come? My man's been hurt*. Cold shivers ran down Edith Ellen's spine. She could see them all—ill, ugly, old, haggard, hurt, with reaching, imploring hands.

"Love," Bart had said. But wasn't it love that made her want the best for him, and for his children?

She felt the pressure of Bart's shoulder against hers, heard the rustle of people about her. Then she realized that her mother was walking straight and tall up the aisle, head held high. The preacher must have extended the invitation. Was Mother out of her

(Continued on page 92)



If there is one great favorite story...  
that story is surely

# IVANHOE

Through the years, one great romance has lived to fascinate each new generation... in every heart there is the remembered joy of reading "Ivanhoe". And now Sir Walter Scott's treasured story of love and adventure reaches the screen, a Technicolor entertainment that will spell magic to millions.

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Reproduction of the plaque awarded by the Protestant Motion Picture Council to M-G-M for its Technicolor production "Ivanhoe"



M-G-M presents SIR WALTER SCOTT'S great story starring

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**GEORGE SANDERS · EMLYN WILLIAMS** *Technicolor*

Screen Play by **NOEL LANGLEY** · Adaptation by **AENEAS MACKENZIE** · Directed by **RICHARD THORPE** · Produced by **PANDRO S. BERMAN**  
An M-G-M Picture

## Picture of the Month

### "Ivanhoe"

HERE, staged in the pomp of traditional pageantry, is MGM production of Sir Walter Scott's great romantic story. The classic novel has been adapted to the screen with fidelity to the main lines of its plot, and with judicious condensation. Reminiscent of one's high-school reading, are Richard the Lion Hearted's captivity in Austria, the usurpation of his throne by King John, the fights between the Saxons and their Norman conquerors, and Richard's ransom gathered through the good offices of Ivanhoe. Forever poignant is the romance involving Ivanhoe, his Saxon sweetheart Rowena, and the noble Jewish girl Rebecca, who saved his life and gave him up to the love of another.

The success with which the film recreates a period of England's history is due to the enormous amount of research undertaken to insure accuracy. A medieval castle was built in Hertfordshire to provide a proper setting for much of the action.

Saxon outlaws storm a Norman stronghold (right) in the film version of Sir Walter Scott's "Ivanhoe." Below, Robert Taylor in the title role. Joan Fontaine as Rowena, and Elizabeth Taylor as Rebecca.



The famous Ashby jousting tournament scene takes place under the eyes of a tremendous assembly and gives an idea of the customs of that day when differences were settled with spiked mace, chain and ax. Caparisoned horses, knights in armor and mail, and pennants flying from elaborate tents, add splendor. Battles fought with arrows, spears, battering rams, hurled

stones and flaming pitch heighten the excitement.

An imposing cast has been assembled with Robert Taylor in the title role, Joan Fontaine and Elizabeth Taylor as Rowena and Rebecca, George Sanders as Brian de Bois Guilbert. They are ably supported by character actors Felix Aylmer, Finlay Currie, Emyln Williams, Guy Rolfe and others. Archers, soldiers, trumpeters, farmers, knights and serfs, court ladies and peasant women give an impression of great crowds and much activity throughout. Acting is superb. Artistic values are of a high order. The musical score by Miklos Rozsa is most effective; the Technicolor is magnificent. **F**

## OTHER CURRENT FILMS

Audience Suitability Ratings:  
A—Adults; Y—Young people;  
F—Family

Editor's Note: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

(★) **WATER BIRDS** (Walt Disney; RKO). This worthy addition to the series of "True Life Adventures" shows water birds of many countries and climes in their natural habitats. The whole drama of bird life is depicted: nesting and flying, courting, feeding the young, resting among the reeds of a placid pond, perched on the crags of rocks, diving in tumultuous seas. Filmed with the cooperation of the National Audubon Society and the Denver Museum of Natural History, the production provides ornithological information and delightful entertainment. A clever synchronization of music and bird movements, as in a lively ballet, makes a charming conclusion. **F**

(★) **WASHINGTON STORY** (MGM). A picture with a documentary flavor, this concerns a newspaper woman who is sent to Washington to get a story of "graft and

dirty politics." She finds that the country's welfare can make a greater appeal to honest public servants than selfish interests, and that "yellow journalism"—which she forsakes—has no place among civic-minded people. Seeing Washington in its political and social aspects, committee investigation meetings, sessions of the House of Representatives and the visiting throngs, give a satisfying feeling of being a part of Washington life. Entertaining. **A, Y**

**LURE OF THE WILDERNESS** (20th Century-Fox). An exciting, adventurous, well-acted story of Florida's Okefinokee swamp. A father and his daughter live in hiding to escape from justice because of a false accusation of murder. The visit of a stranger who takes an interest in their cause starts a series of events which ultimately bring them back to normal life and vindication. It is interesting to watch the girl learning to live among other people. The abundant wild life, photographed in Technicolor, would by itself provide interest. **A, Y**

Film Reviews and Ratings by the

PROTESTANT  
MOTION PICTURE  
COUNCIL

**LOVELY TO LOOK AT** (MGM). Alice Duer Miller's novel, "Roberta," which furnished inspiration to Jerome Kern and Otto Harbach for a sprightly musical comedy, has been filmed under this new title. The plot has been modernized but not improved, the music has been changed in tempo and some of the action moves at snail's pace. Wornout jokes on the behavior of Americans abroad are brought out again, the French elevator creaks and so does the humor this is meant to elicit. The Paris atmosphere is synthetic in the extreme. To those interested in displays of fashions in luxurious settings, this may possibly be "lovely to look at," but with the glamour removed, nothing but boredom remains. Some dancing is good, some is suggestive, acting is only fair, singing ordinary. **A, Y**

**WE'RE NOT MARRIED** (20th Century-Fox). Good comedy with enough farce and sentimentality to provide variety are the ingredients of this episodic film. A justice of the peace has performed six marriages before his appointment was valid. Revelation of this awkward situation after more than two years creates dilemmas and brings about varied reactions among the couples concerned. Excellently cast, with a few situations strained for humor, but generally successful. On the whole, the sanctity of marriage and home is upheld. **A, Y**

CHRISTIAN HERALD



# HOLIDAY FOR SINNERS (MGM).

This social drama with sordid implications but facing serious issues is set against the background of Mardi Gras festivities. A priest and a doctor in the slums of New Orleans feel frustrated in their work and are about to give up their jobs. A third man—a childhood friend they have been trying to rescue—meets the tragic end of his derelict life. The need of their service impels them to remain. Pathetic character disintegration and humanitarian motives are contrasted and life values are weighed. This is meaty fare, unpleasant but possible, and well-acted. Not for the faint-hearted. **A**

**ISLAND RESCUE (J. Arthur Rank; Universal-International).** This comedy has all the ingredients of good entertainment: a well-built plot, excellent dialogue, sustained suspense, many fine characterizations, an interesting musical background and a dash of romance. A prize cow must be removed from one of the Channel islands during the German occupation in World War II to satisfy the demands of the British Ministry of Agriculture. A submarine, a landing party, the cooperation of the islanders and a destroyer accomplish the rescue. The story features qualities of courage and solidarity among the islanders themselves and loyalty to the mother country. The main part of the action was shot in and around the picturesque Isle of Sark, adding interest. **F**

**WHITE CORRIDORS (Vic Films; J. Arthur Rank; Universal-International).** An absorbing story dealing with a small city hospital, its staff, the patients who live and those who die. This contrasts in telling manner the professionally ambitious "medico" and humanitarian physicians sacrificially concerned with cure and welfare of the sick. The film comes so close to the "real thing" that those uninitiated in hospital life may feel a bit squeamish at times. Well-acted, entertaining in a serious, reserved way with touches of wry British humor. Some social implications. **A, Y**

**THE HAPPY TIME (Columbia).** Robert Fontaine's novel describing the adolescent years of a boy in an uninhibited French Canadian family loses some of its tenderness and becomes on the screen a more robust presentation. The humor acquires a stronger, occasionally earthy flavor; the men's escapades are looked upon with indulgent tolerance while the boy matures and becomes aware of the facts of life. There is some convivial drinking and continuous tippling by Uncle Louis, who prefers a bibulous son-in-law to a sober one. Characterizations are varied in quality and effectiveness. Musical score points up the story. **A, Y**

**FRANCIS GOES TO WEST POINT (Universal-International).** Francis, the talking mule, follows his master to West Point, helps him cram for exams, assists in coaching football games and is generally mysterious as well as useful. Donald O'Connor and the laconic voice of Francis make the most of a skillfully dialogued plot. The rules and mores of West Point become involved in the story. An enjoyable farce comedy which may prove to be the best in the series. **F**

**DON'T BOTHER TO KNOCK (20th Century-Fox).** This drama, built on a sad, sordid story, holds interest if viewed as a case study of mental disturbance. If considered as entertainment, it has several drawbacks, such as producing excitement akin to fright. A girl who has spent three years in a mental hospital is pronounced cured until, employed as a baby-sitter, her neurosis returns. On the point of committing murder and suicide, she is rescued to be sent back for further treatment. The film may prompt parents to closer scrutiny of baby-sitters for their children. There are several well-achieved characterizations. **A**

**THE WORLD IN HIS ARMS (Universal).** Based on a novel by Rex Beach, this swashbuckling and dramatic romance, abounding in broken heads and broken bottles, is a thrilling Technicolor tale of impossibility and action. The time is 1850; the locale, San Francisco and Alaska. The story is highly imaginative, the melodrama farcical. Lusty living on the Barbary Coast, much drinking, a race between sailboats and a glimpse of a seal island are depicted in this roistering tale that features elaborate settings and costumes. **A, Y**

**ISLAND OF DESIRE (United Artists).** A dramatic and rather far-fetched story of a nurse and a young soldier shipwrecked on a Pacific atoll after the supply ship bringing casualties from the Far East exploded. The crash landing of an aircraft adds another man and rivalry. Serious complications ensue until their rescue straightens out the situation. Scenes of a burning ship, wrecked raft, rescue operations and island living are outstanding. The Technicolor photography of tropical flowers, animals, beautiful seascapes and sun effects is the best feature of the film. Social, moral and ethical values are confused. **A**

**WORKING HER WAY THROUGH COLLEGE (Warners).** Dancing and singing make this an occasionally sprightly musical, but any similarity between this and college as most of us know it is remote. A girl who won "honors" in burlesque decides to go to a Midwestern college to become a writer. Past and present meet to produce equivocal situations which are ironed out by the production of a musical spectacle in which she is the "star." Inevitable innuendoes on personal behavior and drinking interludes. **A**

**SALLY AND SAINT ANNE (Universal).** A doubtful tale built on the incongruous happenings in the life of an Irish-American family. A feud between the group and an irate countryman produces many ludicrous episodes. The young daughter finds St. Anne attentive to her prayers and for several years becomes the neighborhood's intercessor. May offend some, entertain others. **A, Y**

**AFFAIR IN TRINIDAD (Columbia).** This suspenseful mystery thriller of intrigue and espionage cannot boast of an unusual plot but has lush settings, elegant costumes, good music. The murder of a man brings about the capture of a gang of international thieves of defense secrets. There is much social drinking which would probably be customary among the people described. Dancing is suggestive. **A**



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**Youngstown Kitchens**

## SOMETHING SPECIAL

(Continued from page 88)

mind? Why, she had been a member of this church for forty years!

"Upon this woman," the preacher was saying, "this mother, we bestow the greatest honor that is ours to give."

The pounding of Edith Ellen's heart drowned out the words. Was she dreaming? Had she slept, and dreamed?

"Mother of the year." As from a distance she heard the words. "Not an organizer, not even president of the P.-T. A. But a quiet, simple woman, a home body, who has gone out into the night to care for the sick, has fed the hungry and housed the poor. Her love has reached out to her husband and children, to other women's children. The keynote of her life is love and service."

On her mother's simple dress they pinned a corsage of orchids, the only orchids she had ever had, and she sat with the church elders, in the front pew.

Edith Ellen listened to the singing around her, to Bart's deep voice. They were singing her mother's favorite hymn, and it seemed they must be singing it as a song of faith and tribute—just for her.

Edith Ellen looked at her father. Tears were streaming down his face, and suddenly she heard again the sound of his voice, "Anybody can buy fish, but them's special." Yes, love always meant something special.

She could see the tip of the orchid, and the proud lift of a chin. She remembered her mother's serene face as she ran work-roughened fingers through the rich soil of her flower beds, the mystery in her eyes from some recess of her soul not open to public view, and winter evenings by the shaded lamp, reading aloud from books she treasured.

She could see her father, with shining eyes, bringing some unexpected treat—a rose or rare plant, from the garden where he worked.

Love—love and service. Something special. Over and over she heard the words and again the voices of the people she loved most: "Love gives, and asks nothing in return" . . . "They're your mother's favorite kind" . . . "Giving is only another word for love" . . . "We must give too, that's really what counts."

She looked at Bart's strong face, his broad shoulders and long thin hands, the tenderness in his eyes—and suddenly the tight knots of rebellion loosened and came undone. It was as if a great window had opened and over her troubled heart blew the soft winds of understanding and purpose.

She moved her hand to touch Bart's and found it waiting. **THE END**

# BACK TALK-



## Church Fairs

TO THE EDITORS:

"Let's Make It a Lawn Social" (July '52) doesn't sound much like a soul-saving project to me. Pony rides, outdoor movies, balloon selling, etc., may all have their place—but to use any church property for such amusement seems like real desecration.

Buffalo, N. Y. EUGENIA L. BACHMAN

... Please advise more tithing and less ways to raise money in other ways.

Portland, Ore. ALLA D. NICHOLSON

## Soul Saving

TO THE EDITORS:

Your magazine is supposedly dedicated to many wonderful purposes, among them being the promotion of evangelical Christianity. ... Evangelical Christianity means the saving of souls by the Word of God, through His Son, Jesus. But I find none of this message in your magazine.

Minneapolis, Minn. PAUL LEE

● Perhaps Reader Lee didn't see "Keys to the Kingdom" (Feb.) or "When Faith Hits the Factory" (March) or "Let's Talk Our Faith" (April) or "How I Learned to Trust God" (May) or "Men With a Mission" (June) or "Rody and His Rainbows" (July).

## Army Life ... Pro and Con

TO THE EDITORS:

I think "What Will Army Life Do to Your Son" (June '52) is a realistic statement of the case. It may be that we have not done all that could be done for Johnny on the defense front. It is also just possible that we have not done all that could have been done on the home front, the school front, and other fronts.

Washington, D. C.

(CHAPLAIN) IVAN L. BENNETT

... I know from experience that the army has degenerated into a brute force organization. I feel that God is sorely displeased with the way our military leaders are lording it over the young men.

Tunnelton, W. Va. JUSTUS A. DEAHLE

... We all agree that it is one of the best articles to appear in print on this subject.

Washington, D. C.

(CHAPLAIN) ROY H. PARKER

... The article would have been a comfort and thrill to many a mother were it not for an AP article telling the shocking and appalling story of conditions in Tokyo among our service personnel, namely the large number of

American servicemen who are making prostitutes of Japanese girls.

St. Louis, Mo.

(MRS.) W. ROBERT STEINMEIER

... We greatly appreciated the privilege of reading the article.

Washington, D. C.

T. A. RYMER

... Military training teaches a man how to kill off his fellow man scientifically, and believes in force instead of arbitration and law.

Olathe, Kans.

(DR.) FRED V. WILLIAMS

... None of my sons were morally injured by their sojourn in the service of their country. I personally think it is good for them.

Chicago, Ill.

(MRS.) RUBY LEE

... The world should know by now that we cannot rely on guns, powder and bombs if we wish to survive.

Moundridge, Kans.

E. E. FLICKNER

... The picture on the June cover seems to imply the Church stands for war. I wish to protest that most emphatically. Just note the resolutions passed at the recent conventions of the great denominations, and you will see that the church is almost entirely opposed to war and to all military training.

Windsor, N. Y.

(REV.) HOMER F. YALE

● The June cover implies only that young men are, whether we like it or not, in the services and that the Church will either minister to them where they are or disinherit its own youth.

## Cabinet Rank

TO THE EDITORS:

Why not a Department of Prohibition to be established in Washington, D. C.? Why should not the millions of prohibition citizens of America, and their sympathizers be allowed this definite place in the affairs of their government? Why not call this new department the Department of Established Moral Standards? or some such term that is not quite so loud as "Prohibition" is to many?

Van Nuys, Calif.

A. P. HUSTED

## Ideas Wanted

TO THE EDITORS:

We have established a group within the church whose purpose is to project Christian ideas and ideals into the practical aspects of daily living, and to take an active part in the affairs of the community, rather than assume the role of passive observers. Problems of local and

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national interest are being studied with the purpose of clarifying the issues involved and planning a practical course of action, in order that these problems may be solved. In line with this, authorities in the various fields under observation are invited to present their views to the group and to advise of ways in which we can help to improve conditions . . . We are anxious to know the reaction of other groups with similar views.

St. Louis, Mo.

DEAN F. DAVIS

#### "Nothing to Fear"

TO THE EDITORS:

In "Daily Meditations" for May 4 the writer says the famous saying about "fear" was "sounded forth" by President Roosevelt. This saying is from the unpublished writings of Henry Thoreau and may be found in Emerson's biographical sketch of Thoreau in the preface to "Walden." Credit where credit is due.

Meriden, Kans.

THOMAS L. BOYLE

#### Assignment for Age

TO THE EDITORS:

In reply to Mrs. Myers (March '52, p. 40) we have organized a fellowship of prayer called the Guild of Intercessors. At the beginning of each month the church bulletin publishes a specific request for prayer and we have answered SOS calls for other groups. We have been able to utilize the spiritual forces of those women who find themselves incapable of taking an active part in the life of the church because of illness.

Long Beach, Calif.

CHLOE C. ANDERSON

#### Spiceless Issues

TO THE EDITORS:

I like very much to read "Spice of Life" and I note June and July numbers do not have them. We have plenty of dull things in life, so could not you have "Spice" in every number?

Cutchogue, N. Y.

J. A. TUTHILL

● Reader Tuthill will be pleased to note this month's unusually abundant sprinkling of "Spice."

#### Christian Athletes

TO THE EDITORS:

I trust you will find it possible somehow to ask your readers who are interested in the activities of our national Christian Sportsman awards to suggest names to us for inclusion in our archives . . . provided they can furnish us adequate information as to their Christian activities.

Tulahoma, Tenn. "STONEY" JACKSON

#### Feeble UN

TO THE EDITORS:

Under Church News (April '52) you say you are for the United Nations. Should we support the UN when time is proving that it is just a debating society with no power to do anything but talk and make recommendations? The first step toward peace is for the people to realize that as a peace organization the UN is just as dead as the League of Nations and cannot be brought to life by "artificial res-

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piration." . . . If Canada, the United States, Mexico and Central America would agree to settle their disputes through an international court, they might lead the nations of the world into paths of peace.

Gibson, Iowa

FRANK SANTEE

● If nations would agree, they could settle their problems through any organization.

## Cover Comments

TO THE EDITORS:

I am making a collection of your covers on various themes for bulletin board display. They really attract attention.

Philadelphia, Pa.

(REV.) R. L. WAGNER

. . . I like the picture you chose for Easter because it gives me a thrill to see youth in God's house. Such expressions on the face of youth do not exist where the risen Saviour is not known. Some critics remind me of an old story: An artist was painting a picture of a landscape to which he gave some touches of purple to the distance. Someone looking on said, "I can't see purple over there," to which another retorted, "Don't you wish you could?"

Russellville, Ind.

IDA GOFF

## Sacrilegious

TO THE EDITORS:

Your recommended books and serial stories with Christ as the theme have in the past couple of years been the most sacrilegious things I've ever read purporting to be Christian.

San Francisco, Calif.

VESTINA SMITH

## Frontispiece

TO THE EDITORS:

Of all the nice and good things your splendid magazine features for a while and then changes, the one I miss so much is the splendid and so meaningful poems with the full-page pictures.

Seattle, Wash.

F. E. BREITHAUP

## Glitter Dimmers

TO THE EDITORS:

Especially do I like Gabriel Courier's interpretation of the news and the item Temperance (May '52). I hope everyone read about the young men in Anaheim, Calif., who have started the grand work of advertising the Truth about Alcohol. It will take the united efforts and all the dollars we can spare but if we really are sick and tired of the liquor traffic and the results of their glittering and deceptive advertisements, we will welcome the opportunity to picture the truth.

Long Beach, Calif.

(MRS.) CLARA D. SHAFER

## Copies Wanted

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Dear Miss M  
This is just a few lines to tell you how much I enjoyed my week end at Mount Lawn.  
I feel that Mount Lawn is a second home to me, and Mr. Motts and his family have made us more than welcome.  
But most of all I would like to thank the people who made it possible for us to go up to such a wonderful camp.  
So now let me thank for all the children that went and had a good time just as I did, and say thank you from the bottom of our hearts

Love  
Robert

Mr. Hurbert Mott  
Nyach New York



## LETTER FROM A GRATEFUL BOY



REMEMBER "MONT LAWN'S"  
OTHER CHILDREN

The spacing is all wrong and some of the words are misspelled. Robert had trouble putting the sheet of paper into a typewriter and very nearly did not get the address on the envelope at all. For Robert is blind.

He is one of "Mont Lawn's" OTHER children.

During the summer, Christian Herald Children's Home rings with the shouts of hundreds of boys and girls who are healthy enough, keen-eyed enough, to take part in games and play with other youngsters.

But in the fall and during winter and spring, "Mont Lawn's" OTHER children come on week ends to take advantage of the big weather-tight buildings and the wide open spaces.

Robert was one of a group of blind children. Robert can see shapes. He can put his hand on a piece of paper. He cannot see the printing in a book or the petals on a flower or the flash of a bird's wing. But even a blind boy can feel the mountain air of "Mont Lawn" on his face, savor the tang of autumn, hear the stillness of winter, breathe in deeply the fragrance of spring. And Robert says, "Thank you from the bottom of my heart."

Robert is just one of the children in week-end groups who have been blessed by the goodness of people like you. A "problem" boy confided as he rang the chapel bell for services one week end, "If I live 300 years, I'll never forget this!" A little girl who had been on the road to big-city delinquency said as she left "Mont Lawn": "It was so beautiful! I wish I could have stayed a lifetime." A boy who in all his sixteen years had never been to school or played with other children because of his frail health, wrote back, "It was wonderful BEING TOGETHER!"

Many children—some hundreds of them—had the happy opportunity to come to "Mont Lawn" last winter. But so many other requests had to be refused for lack of funds. When the money was gone, the doors had to be closed.

The summer children have returned home, crammed with memories. And now, will you help these OTHER children? The blind, the lame, the cardiacs, the post-polio cases, the palsied—will you keep the doors open for THEM? One week end of wonder out of the whole year—will you give THIS MUCH to a little handicapped child who has been passed over by the hurrying world?

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Business Office: 27 East 39th Street  
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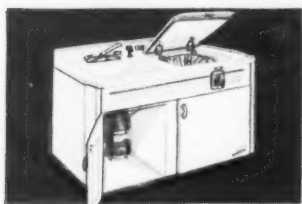
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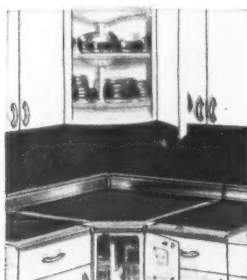
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